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The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXX **AUGUST, 1934** **No. 8**

OUR AUGUST ISSUE

ranges far and wide: our own Southern States, Puerto Rico, the Philippines, China, India, Japan, Greece, are represented in the articles and other fields as well as in the departments.

The Blanche Kellogg Institute pictures, including the one used on our cover, were secured by Marion Russell; Dr. Laubach, we understand, took the Lanao views; the pictures of the children at Lipasmata, whom Professor Cox of New York University writes about so movingly, were supplied by Nina L. Rice, formerly in charge of the refugee schools near Athens, now living in California; Mary McClure took the several pictures (barring the one of herself) that illustrate her story of a day in the nursery that is a recently opened annex to the Catherine Harwood Bible Training School in Fenchow.

The "Council Resolutions" begun in the July issue are concluded here. The July issue came very late from the press because we had to wait till *after* the Council for news of its official action. Our readers as they turn the leaves of this number will come upon Livingstone's picture, slipped in as stated, during the editor-impersonator's absence from the office. In a future number we may have the picture of the sweet singer whose spiritual lent so much beauty to the Livingstone Episode—Catherine Van Buren. In the September issue will appear some of the addresses made at Oberlin, or parts of them.

The first reports from this summer's Young People's Conferences are given in this number.

The American Board's latest action on the Laymen's Report appears in this number.

We hope to have in September a thoughtful article by Henry McDowell of Galangue, West Africa, with pictures of West African leaders.

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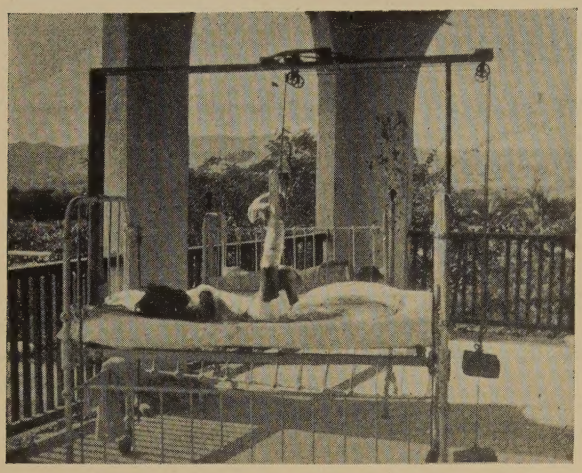
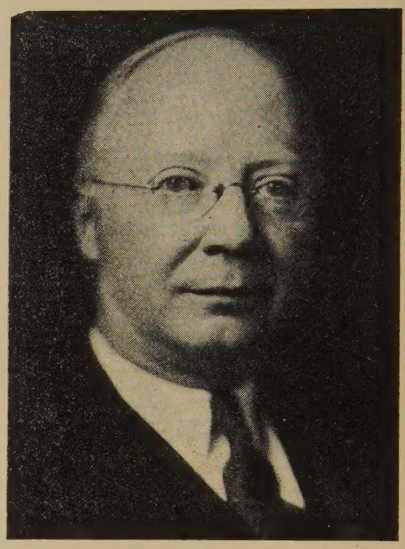
Edward H. Hume, M.D. and Ryder Memorial Hospital



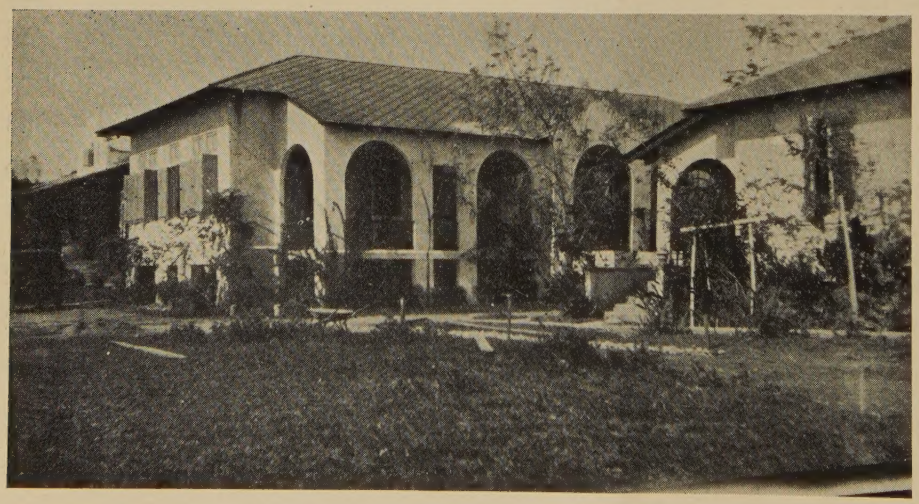
A Little Patient in Ryder Memorial.

A son and grandson of American Board missionaries to India visits the American Missionary Association hospital in Puerto Rico, studies it, appraises its work and makes recommendations as to its future.



Vespers

A group of nurses singing in the hospital corridor. Girls come from the little villages all over the island for training and also from the Blanche Kellogg Institute of Puerto Rico, returning to serve their own communities.



The Ryder Memorial Hospital Building

Ryder Memorial Looks at Itself

A new phase of medical missions begins in Puerto Rico

"THERE is a general feeling that medicine somehow has a place of its own in the Christian program, and that its worth and dignity are lowered by making it subserve directly the ends of the mission or church. There is also a growing conviction that if Christian forces are to undertake the maintenance of hospitals at all, they must be institutions of high character."

None of the findings of the Laymen's Foreign Missions Inquiry have been taken more to heart than these words from "Re-Thinking Missions." The suggestion was quickly made that here was a point where the various mission boards might well join their forces. Whatever may be true of theology, there is no difference between Methodist and Congregational pills or Baptist and Presbyterian surgery. In the field of medical missions the various denominations face identical problems; common sense suggests that they pool their wisdom if not their resources. The practical suggestion was that a Central Medical Office be set up in New York City charged with the responsibility of helping such boards as desired to coöperate in the improvement of their hospitals and other medical enterprises.

Before such an organization could be gotten under way the American Missionary Association had already anticipated its work by asking Dr. Edward Hicks Hume to visit Puerto Rico and study the work of the Ryder Memorial Hospital at Humacao in the light of the findings of the Laymen's Inquiry.

This step was taken in accordance with the settled policy of seeking at all times to gain as objective and scientific a view of the work of the Association as is possible, using such skilled observers as may be obtainable. Surveys had already been made of the Negro churches in 1926–27, of the Negro schools in 1927–28 and of Pleasant Hill Academy and the Indian work in 1930.

Few men are better prepared by training and equipment to understand the problems of a mission hospital than Dr. Hume. As the older readers of the MISSIONARY HERALD well know, he comes of distinguished missionary ancestry. He was born in India; graduated from Yale College and the Johns Hopkins School of Medicine; studied at the University of Liverpool; served his medical novitiate in Bombay; spent twenty-one years with Yale-in-China doing everything from running a one-man hospital to directing a medical school; in 1927 came to New York to become the executive head of the Post-Graduate Medical School and Hospital. Dr. Hume knows both missions and medicine.

His temperament as well as his training fit him to be a friendly critic of medical missions. He is a small man with a round face, blue eyes and an incorrigible smile. His conversation sparkles with witticisms and poetic quotations. The tongue of his childhood was Marathi; he claims that he now dreams one night in the language of India and the next in the language of China. It is a joy to have him around.

His Instructions

He was sent to Puerto Rico with the following instructions: "The American Missionary Association desires to know from someone competent to judge, not a member of its regular staff, how to administer and equip the Ryder Memorial Hospital with its present bed capacity, on a first-class standard basis, with particular reference to the fact that the hospital is there to serve from the human standpoint and to lead in the quality of its professional service, according to the best and finest interpretation of the word missionary."

The staff of Ryder Memorial Hospital welcomed Dr. Hume cordially. "We have been visited and inspected by plenty of D.D.'s and LL.D.'s, but this is the first time that an M.D. has

ever come to see us in an official capacity." They were pleased to have someone sent to them who was accustomed to medical surveys and who at the same time was familiar with the demands and possibilities of medical missionary work.

Dr. Hume was immediately impressed both by the beauty of Puerto Rico and the attractiveness of her people. In his journeys about the island he repeatedly paused just to enjoy the scenery. He has nothing but praise for the surroundings of Ryder Memorial Hospital. As for the Puerto Ricans, he reports that it was a joy just to be with them because of their gracious good humor and friendliness. Especially noteworthy was the neat and attractive attire of men and women, many of whose homes are utterly lacking in what we would call modern conveniences.

During the eight days which he spent on the island, Dr. Hume tried to approach the work of Ryder Memorial Hospital from every possible angle. He interviewed a long list of people, beginning with the governor of the island and the *alcalde,* or mayor, of Humacao, down through public health officials, doctors, nurses, to the pastors of our local churches. Out of these contacts came the following finding:

His Findings

"There is no doubt in my mind as to the need for the medical work undertaken at Humacao by the American Missionary Association. My own observations convinced me, and the testimony of every individual consulted only brought out further conviction. The need is compelling, and the opportunity is limited only by the power of the American Missionary Association to supply an adequate and competent staff together with sufficient plant and equipment for carrying out the medical task. I cannot make any over-statement on this point."

Dr. Hume also called the attention of the Ryder Memorial committee to a report made by the Director of the School of Tropical Medicine and the Director of the Presbyterian Hospital in 1928, which he remarked was "still true." They said:

"It may not be easy to make the Puerto Rican situation clear to a Board in the United States, many of whose constituency think of Puerto Rico in terms of Central Africa where hospitals and doctors are scarcely known, and therefore any medical service is a boon. In such places the measure of efficiency may well be the number of patients seen and comforted, for the doctor must either treat all who come, or else send them hopelessly away. But in Puerto Rico the case is different. If you do not admit a sick woman to your hospital or clinic, it does not follow that she will not get any attention. If there is real distress she will almost certainly resort to a municipal clinic where another doctor will at least take a look at her." The need in Puerto Rico is for the highest quality of service, for, as this report goes on to state: "The average patient in Puerto Rico requires more time with more laboratory tests than his fellow sufferer in New York, for he has a greater variety of ills. His typhoid fever or pneumonia is very likely to be complicated by hookworm, possibly malaria, and probably by malnutrition, not to mention the miscellaneous skin infections which the warm climate favors."

The comment of Dr. Hume on these statements was "Christian medical work must be better than that of the community in which it is situated."

But the major recommendation which Dr. Hume brought back from Puerto Rico had to do with what he called the "anchorage" of the hospital in the community. His observation was that while the work of our churches in Puerto Rico is integrated into the life of the island through local boards of officers, the hospital was too largely under New York direction. "In an island where there are already many Puerto Rican physicians, the hospital employs none of the local medical profession. In a community where local guidance would be natural, there is no local hospital board including a number of Puerto Rican citizens. In an environment where women are eager to serve, there is no woman's auxiliary." On this point Dr. Hume summarized the comments of the local pastors in this way:

"There is urgent need of a local board on which the church may be adequately represented. In addition to such representatives the board should include prominent laymen and some Roman Catholics in order that religious distinctions may be completely avoided."

The detailed recommendations which Dr. Hume brought to the Ryder Memorial Advisory committee on May 1, were merely amplifications of the two principles—that a mission hospital should measure up to the highest standards of medical work and that it should be intimately related to the life of its community. The practical applications of his suggestions are already being worked out by the American Missionary Association.

Since Dr. Hume's return to the United States, the plans for a Central Medical Office under his direction but related to the Foreign Missions Conference have further matured. Some of the functions of such an organization as he discerns them are as follows:

To make a continuous study of the adjustment of medical missions to the changing situations in which they are carried on.

To gather information concerning medical missionary work throughout the world so as to present a comprehensive picture of its extent and at the same time prepare the way for a better correlation of agencies.

To discover opportunities for medical missionaries to improve their furloughs through internships and further study.

To aid the mission boards in securing competent doctors for missionary service.

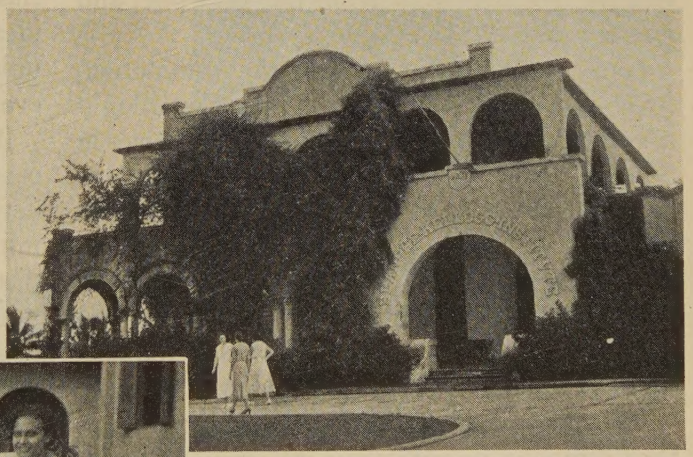
To inform medical students of the opportunities in missionary service.

As a further step towards realizing this dream of an agency dedicated to the joint promotion of more effective medical missions, Dr. Hume sailed on July 13 for the Orient, where he expects to spend six months in China, followed by one or two months in India and Burma. During the first period he will be consultant to Dr. F. C. Yen, head of the National Medical College of Shanghai, in the development of plans for new buildings and an improved curriculum for this school. In India and Burma he will make studies similar to that in Puerto Rico of such medical missions as request it.

Also in Puerto Rico

The Blanche Kellogg Institute

Many of whose graduates train as nurses in the Ryder Memorial Hospital.



The champion baseball squad—sophomores of the Institute.

Mothercraft to the Fore

By Mary Louise McClure

of Fenchow Station, North China. Reprint of her article in the "Fenchow"

DREAMS *do* come true—sometimes, and if you'll come along with me this morning to the Children's Court at the Women's School I'll prove it to you. You'll not be in time to see the fifteen little folks get their morning wash, brush their teeth, put on their big bibs, and sit down at their little low tables for breakfast, for they eat at 6:45. How's that for a dark fall morning! But, believe me, they're awake and ready for the day by that time.

Their mothers eat in the big student dining room at 7:15, after which they get their rooms in order for inspection at 8:00, and the classrooms, chapel, library, offices, etc., swept and dusted, and it is time for morning chapel at 8:30. From then on till dinnertime at 12:30 they are busy with classes.

And what of the children? Well, come on and see! Be prepared to be mobbed as you go through the gateway into the Children's Court. Their shrill little voices call out a welcome as they drop their blocks, or tumble out of the low swings, or scatter sand from the sand pile, and race toward us.

And Nurse Hsin, hearing the commotion, steps out of the nursery, and comes smilingly forward to greet us. She has one of the babies in her arms, and, in her white cap and neat blue uniform with its white collar and cuffs, she makes an attractive picture. She is one of our own girls, who graduated last June from our Fenchow Nurses Training School, and to her efficient, painstaking work is largely due the fact that our dream is becoming a reality.

"But what darling children!" you exclaim, as they surround us with their welcoming clamor. And aren't they, with their black eyes, and shining black hair, their friendly, smiling faces, and gay clothes?

Nurse Hsin speaks quietly to the five older ones (they are all under six!), telling them that it is nine o'clock, and time for them to be off to the Kindergarten just next door. There is a scramble to locate their little tin boxes of words; then off they go.

Let's Play with Them

The other children are pulling at our hands, and urging us to come and play with them. Let's take a few minutes to get them started at their various activities again, and then we can slip away, and see the rest of the court.

Little "Heart of Grace" is eager to show you, Mrs. W., how he can go down the slide in spread-eagle fashion, head first. Isn't he the cunningest little roly-poly! He is the three-year-old son of one of our country pastors, and you wouldn't believe it now, but when he came to us a month ago he was oh! such a spoiled baby. He had never been separated from his mother, night or day, for one minute, and he cried steadily for a week when she left him and went to class. He was thin and undernourished, had no idea how to play, and was absolutely miserable unless he was being held in some one's arms every waking minute of the day.

The uneducated Chinese mother knows of no other way than this of caring for her child, and never, under any circumstances must he be permitted to cry. There are all sorts of dire predictions as to what will happen if he does, the result, doubtless, of an age-long effort at self-protection on the part of adults.

Well, little "Heart of Grace" was not the only child who cried during that first week until he was exhausted enough to go to sleep at nap-time. But look at him now! You would never recognize in this rollicking, fun-loving, rosy-cheeked laddie the peevish, sickly, unhappy baby of a month ago. The age of miracles hasn't yet passed, and this one is due to Miss Hsin's wise and patient effort.

Three Better Babies

Their mothers, students in the new Child Culture Course of the Catherine Harwood Bible Training School, spend two hours a day in the nursery, bathing them, weighing them, preparing their food under Nurse Hsin's direction.

Mrs. C., wouldn't you like to go with Blue Flower and Auspicious Born, and help them build a block house? They are past masters at the art of building everything from New York skyscrapers to Hoboken tunnels, but they do love an audience.

Well, Mrs. L., I see our little P'an P'an has captured your heart, as he does everyone's. And did you ever see happier babies than these four playing here in the baby pen? They had their baths after breakfast this morning, were weighed, and have just now waked up from their morning naps.

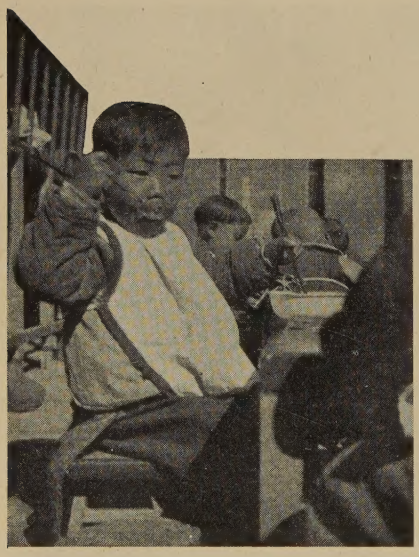
And look at that noisy crew over their pulling that clumsy, home-made cart. Aren't they having a grand time!

Well, let's slip away for a bit and see what is going on inside. These two students will take our places here in the court, and see that the cart

Above: The long and the short of it—Mary McClure and Mrs. Hemingway of Taiku.

Left: Weighing in. This young lady has been gaining a pound a week. She seems to be enjoying the process.

This is the way we brush our teeth,
Brush our teeth,
Brush our teeth;
This is the way we brush our teeth
So early in our Nursery.



This is the way we eat
our lunch,
Eat our lunch,
Eat our lunch;
This is the way we eat
our lunch
In the Better Babies
Nursery.

At right: Nurse Hsin, in charge of the Child Culture Class of the Bible School. Caught unawares.

This is the way we wash our hands,
Wash our hands,
Wash our hands;
This is the way we wash our hands
Before we eat our dinner.

doesn't run down the babies, and that Spring Glory doesn't eat more than a normal amount of sand, and that Beautiful Words doesn't fall out of the swing.

In here, back of this bamboo curtain, is the children's kitchen, where all of their food is prepared. This lady who is busy cutting up the vegetables for their dinner is Mrs. Wang, the one servant who helps in the care of the children. These two students, who are working with her this morning, are members of our new laboratory course in "Child Culture." We just started it this fall, for, although we have long had it in mind, we had to wait until we could find a suitable nurse to head it. We have begun with just those students who come with children, fourteen of them, and each one spends two hours a day in the nursery, learning how to care for the children.

Now, let's go into the nursery and look around. Isn't it a pleasant, sunny room! The border of bright-colored pictures shellacked onto the wall was Mrs. Sun's idea. And that group of students sewing on the k'ang are some more of our Child Culture Class. They are making more bibs for the children to use at mealtime. Last week they made the little quilts and pillows which are used at nap-time. And it is at times like this, as they sit here in the sunshine sewing, that Nurse Hsin gives them their lecture-talks on child care. There above their heads is the chart showing a child's ideal program for the day. And there are the weight charts for each child. Just see how they have all been steadily gaining since they came in a month ago!

Dinner!

Ha! There's the call for dinner. Let's stand here in the corner and watch what happens. Here they come with a whoop! Aren't they a group of wild Indians! Each to his own little wash basin in the low stand. And such a scrubbing of dirty hands. Then, reasonably clean, each "feller" takes his red-and-white bib down off the peg, and wriggles into it, then turns back to the nearest grown-up to be buttoned.

In the meantime, the group of students on duty have pulled out the little low tables and put the little low stools in place; and in less time than it takes to tell it the whole fourteen kiddies are sitting at their places, pounding lustily on the table with enamel bowl, tin spoon, or chopsticks, to tell the world that they're ready for dinner. "This isn't part of the program," Miss Hsin says, with a twinkle in her eye, "but they have been learning so many things this month that we're not yet insisting on details."

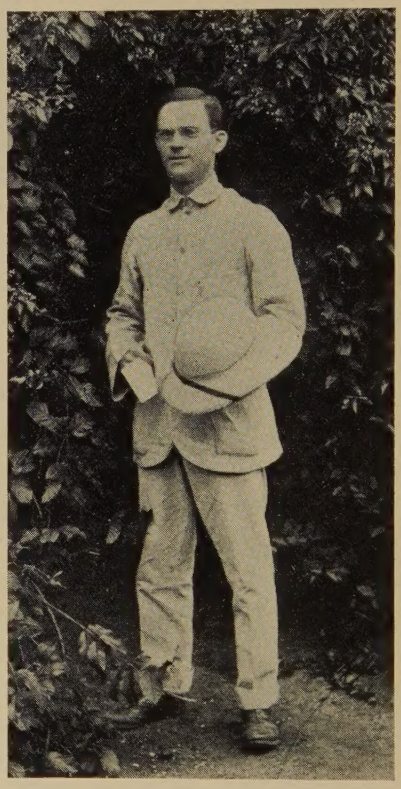
Oh, do you have to go now? Well, I'm glad that you could come in for this little visit, and do come again. Wouldn't you like to look in tomorrow about ten to see Mrs. Burton teaching the class of mothers how to bake sugar cookies? And if you want to see something too sweet for words come to my room some evening about seven, and have evening prayers with us children in our circle on the blue rug. Well, if you must go, goodbye—but do come again!

These Blanche Kellogg Institute Girls Presented Dance of the Hours in May Day Celebration. See page 317

Some Reminiscenses

By Sherwood Eddy

The second of a short series of articles by a great friend of Christian Missions



I BEGAN work in India in 1896 as college secretary of the Young Men's Christian Association and as traveling secretary of the Student Volunteer Movement of India and Ceylon. I traveled through the colleges holding meetings during the day and lecturing each night to Hindu students. Ten conferences, attended by over 3,000 students and leaders, were held the first year in the principal provinces.

We journeyed from Madras to Calcutta on the same ship with Swami Vivikananda who was just back from America where he claimed he had left thousands of converts to Hinduism. When we challenged him to a debate he maintained that the *Vedas* were to be received upon authority and were not subject to the test of reason. Men were all manifestations of God and there was no such thing as sin. Our individual existence was in fact a mere illusion. In the end we thought that we had won the debate, but his two English converts who sat at his feet on the deck thought that he had. It was all very exciting, but neither that debate nor the many discussions, arguments and question meetings which followed in India as a kind of tug-of-war to prove that we had a better religion than they had and to expose the evils of Hinduism ever got us very far or ever won a single convert. I early abandoned this futile method.

A series of meetings held at this time in Calcutta was typical of many others. We spoke in three of the non-Christian colleges during the day and in a hall crowded by some seven hundred high-caste Hindu students at night. The subjects announced were on the "National Ideals" of patriotism, ambition, religion, character and service. The feeling of unrest and of anti-foreign hatred was so great the first night that I dared not mention the name of Christ lest the audience leave. During the entire week I never once mentioned "Christianity," nor "Hinduism." There was no praise of the former nor criticism of the latter. We sought to awaken a sense of need and then present a way of life that could meet and satisfy it. On the closing days the meetings lasted for three hours a night and I spoke freely of Christ. About a hundred men rose as inquirers, promising to make an honest study of Christianity and to follow what they believed to be the truth.

Among the questions most frequently asked by Hindu students at the time were the following:

"How do you account for the origin of evil and of sin? If God made the world right in the beginning, what is the cause of human suffering, and how can you account for the inequalities of

life without the doctrine of Karma? What is the necessity of a mediator? Why cannot Krishna save us? Why cannot a merciful God forgive without an atonement? If we believe in God and serve him why do we need Christ? How could a just God let punishment come upon Christ who was innocent instead of upon sinners who were guilty? What will happen to those who never heard of Christ? Is not Hinduism sufficient to save us? Have you proof that Jesus was divine and can you show that our incarnations were not? If I worship the one true God, why should I not place before me some idol to help me concentrate my thought and call God to mind, though I do not worship the idol itself?"

To the last question I used to reply: "My own father is no longer living on earth, but when I wish to recall his loving character I do not place before me some hideous monster or some reptile. That would be an insult to his memory. Nothing but a perfect photograph or likeness is fit to represent my father to me. We have such a representation of God in Christ who is 'the likeness of the unseen God' and we need only his portrait preserved in the Gospels to recall our Father in heaven. A spiritual religion needs no idol which does not represent but misrepresents God and demoralizes a people."

A former fellow worker of mine, when a Hindu student, had drawn in his house a picture of Christ on the cross, so that he could kick it every day of his life. After he studied the New Testament his heart was irresistibly drawn to Christianity and he refused to perform the idolatrous sacrifices upon the anniversary of his mother's death. He was disinherited and driven from home by his father. Other students whom I knew were practically forced by their parents into immoral relations with dancing girls to prevent their becoming Christians.

In one college in South India a Hindu student who was the head of the "Devil's Society" in the college and whose grandfather had been a great persecutor of Christianity, came under deep conviction and took his stand boldly as a Christian, defying persecution. There were several other dramatic cases of outright conversion to Christianity, but they were few among the Brahmins and higher castes.

After a thorough trial I came to the conclusion that the time had not come for the proud high-caste students of India. Accordingly, I gave myself to the study of Tamil in order to reach the native churches, the poor, the middle castes, and the outcastes, for evidently not many wise nor mighty were called. I turned "to the Gentiles" and to the common people who had little to lose and who would gladly listen to a message that was indeed to them "good news."

In order to learn the Tamil language, I had to get out among the people. One missionary had broken down and they asked my wife and me to occupy his station. Another was ordered home sick and I was asked to take his theological seminary. I said I would do so if I could put it on wheels or on foot out among the people. Accordingly, for a year I spent three weeks of every month out among the villages.

Picture this joyous experience: at four or five every morning our little American alarm clock sputters and in the darkness from the score of workers in the adjoining tent there rises the sound of a Tamil lyric. We have our "morning watch"—by candlelight; and after a cup of coffee start (by daylight) in half a dozen parties with three or four men in each to visit the villages within a four-mile radius. Entering a village, we start with violin music and a Tamil song. The crowd gathers. We speak in the street and then interview the people personally. After visiting several villages we return at noon, exhausted by the tropical sun. We have our mid-day meal and a nap before the study hour and theological class with the students in the tent. In the afternoon we visit the nearer villages, and at night, in the nearest town, some hundreds listen eagerly to the story of the life of Christ illustrated with the magic lantern.

As we went through the fields each day I used to walk a mile or two alone with each man. We would first take up the problems of his own life. Then I would assign him a text or theme and give him time to prepare an outline for a sermon or address, which we would discuss. About the

biggest compliment I ever received was to overhear the students talking one day, saying: "He is a native. He is one of us except in color."

During the year, reaching some twenty villages a day, from 57 encampments, we had visited 116 congregations and 1937 Hindu villages; we had treated medically over 6000 patients who were far from any hospital, and had spoken to over 130,000 hearers. Such outward statistics could be easily recorded, but not the imponderable results in the realm of the spirit.

Our home in Batlagundu, South India, was far down in the tropics. We slept in a mat shed on the roof to get every possible breath of air; for the climate was hot—"three months hot, and nine months hotter." I had the joint care, with one elderly missionary* in the distant hills, of 50 schools and 60 churches in a population of 5,000 Christians and some 500,000 Hindus and Mohammedans. I could give only half my time to this large station for I had to travel for work in English in the colleges of all India, and for work in Tamil with Azariah, later the Bishop of Dornakal.

When on tour I lived in a two-wheeled bullock cart traveling at two miles an hour; later the men of Denver gave me a swift motor cycle on which to cover the field. We were responsible for one square on the checkerboard of India, about 2,500 miles in area, a hundred Indian fellow-workers scattered throughout. Most of them taught a village school six days a week and shepherded a little flock as a church on the seventh day.

Our mission compound of a few acres was as busy as a beehive. Here was the boarding school, training a hundred future leaders and preparing them for high school and college. In the center stood the little church, teaching a new way of life for India. Its golden-hearted pastor, who had come from the outcaste pariah class, carried a great share of the burden of the whole station, but was not adequately paid.

*Rev. James E. Tracy, then in charge of Periakulam, the next to the largest station in the Mission, had also for two years been Superintendent of the unoccupied Batlagundu, and continued thus for some years longer. Ed.

Once a month the Indian workers came in to the center for the monthly meeting of inspiration and training. At the close of the day of reports, conferences, classes, and interviews the men came for their pay. I glanced over the account prepared by Indian writers as Savaraimuthu (Pearl of Wisdom) approached. At the top of his column was written the amount of his full salary of $4.00 a month. But there was a long list of deductions for the tuition of his boy in the high school, his daughter in the boarding school, the Widow's Aid Society, the Home Missionary Society, the Benevolent Society, etc., etc. At the foot of the column there was left, as the amount upon which he and his family of several children would have to live for a whole month, one dollar in cash!

I felt uneasy as I paid this pitiful sum and that evening I called him back privately and asked how he and his family were going to live on that dollar for a month. He replied: "No family like mine can live on that amount. We will just borrow a little more and add to our debt. When the former missionary had a cut in the appropriations from the Board, I was dismissed and had to work without salary for two years. Our debt rose until it is now nearly $50.00. You have paid me a dollar. I will borrow an equal amount and we will try to live somehow on $2.00 this month for our whole family." I found his wife was an intelligent woman and gave her work in the school as an extra teacher at $2.00 a month. With this increased income he began to fight down his debt. One day, long after, with a shining face he came in to say: "The debt is all paid, and we are so grateful to you for giving that extra work to my wife."

In the midst of this abyss of poverty we lived. We did not set the scale of salaries, which were determined by the pressure of lack of appropriations from home and the appalling need all about us in India. We were units in the small force of 4600 missionaries, 25,000 Indian workers, and a Protestant Christian community of 1,470,000 in a population which then numbered three hundred millions and is now over three hundred

fifty millions. With a small pittance of financial appropriations we were trying to build up a new religion, a new culture and civilization, while preserving the values of the old.

Well, what of the results of all this work of the missionaries in the colleges and villages of India? By way of answer, be it remembered that the foreigner should go abroad not to be a leader but, with the help of God, to create leaders who may accomplish what he as an exotic never can. In my next three articles I will mention three men who illustrate the purpose, the methods and the results of missions. I was privileged to watch God at work in these dynamic lives.

The Father-God and Japan

By Toyohiko Kagawa*

DOES the love of God stir no responsive chord in the Japanese heart? God forbid! The spirit of reverence of Shinto, the other-worldliness of Buddhism and the golden mean of Confucianism are all milestones for pilgrims out in search of the love of God. I am grateful for Shinto, for Buddhism, and for Confucianism. I owe much to these faiths. The fact that I was born with a spirit of reverence, that I have an insatiable craving for values which transcend this earthly life, and that I strive to walk the way of the golden mean, I owe entirely to the influence of these ethnic faiths.

Yet these three faiths utterly failed to minister to my heart's deepest needs. I was a pilgrim journeying upon a long, long road that had no turning. I was weary. I was footsore. I wandered through a dark and dismal world where tragedies were thick. Tears were my meat day and night. Until I discovered that God, the creator and ruler of the universe and man's maker, is my Father; that he is the God of love who wipes away my tears and saves me from sorrow and from the sin hidden in my soul; until I discovered all this, I knew nothing—absolutely nothing—about the joy of life. The fact that Christ revealed this love of God not merely by teaching, but exemplified it in his life, caused me to understand that religion is life—a life completely absorbed in God. . . .

Aside from Christianity, where is the religion that assures the realization of a life of purity and peace, and nourishes a piety that penetrates and motivates man's total life? The peoples of the Occident have lived under the aegis of the Christian faith for nineteen hundred years. Consequently they utterly fail to comprehend their deep indebtedness to Christ.

Blot out Christ for a season! Efface every trace of his presence and power! In the resultant Christless world, no matter how scientific or philosophical or naturalistic it may become, it will soon be discovered to what extent the family life will break down, what a gap will develop between science and morals, the extent that politics will be divorced from the laborer and his needs, and the way that factional, feudalistic conditions will plague both society and the nation. . . .

If men everywhere gave Christ the right of way, toiled as he toiled, loved purity as he loved it, devoted themselves to a service motivated by love and had his passion for peace, would the present problem of unemployment and this economic distress have come upon the world?

The love-divorced reverence of Shinto, the love-divorced other-worldliness of Buddhism and the love-divorced Confucian way of the golden mean doomed me to pass my boyhood in tears. Today the nations of the West are weeping. Why these tears? The cause is clear. Devotion to doctrine stifles love. Scientific civilization crowds love out of life. The economics of capitalism makes love an alien. . . .

This must be remembered: Shinto, Buddhism

*From his *Christ and Japan.*

and Confucianism all teach love to a certain degree. There is a vast difference, however, between the instinctive love of animals, the ethical love of human beings and the redemptive love which God revealed through Christ. Animal love is purely instinctive, and is not subject to the correction and control of reason. Human love, though more than instinctive, attempts to become rationalized only within the bounds of human relations. Confucius called this *jin*, the way of benevolence. But the *jin* of Confucius is not rooted in God, who embraces the whole universe. Therefore it is a love that makes concession to seeming necessity and permits the killing of an enemy and leaves sinners in the lurch. In Christ alone, and for the first time, was made known to mankind the love of the Cross which forgives enemies and saves sinners.

Buddhism teaches great compassion. This goes deeper and further than the *jin* of Confucius. Buddha was a man of virtue. A blacksmith gave him putrid pork to eat, which caused his fatal illness. Yet, on his deathbed Buddha preached the way of forgiveness and love to this man. But since the beginning of time, who has declared, "this is my blood of the covenant, which is poured out for many unto remission of sins"?

Over-individualized twentieth century man knows nothing about the inner consciousness of this redemptive love. It is not merely sacrifice. Only a God-consciousness could give expression to those wonderful words. Christ, the God-conscious Savior, taught sinners the love of God. Nay, he did not stop with teaching. He shed his blood. He gave his life. He gave it on the Cross. Only a sinner weeping over his sins can comprehend the marvel of this love. . . .

Since the beginning of time Christ, with his crystal-clear consciousness of a cosmic personal God and his manifestation of a love related to reality in behalf of sinful men, he and he alone has clearly taught the forgiveness of sin. In him only can the foundation stone of the world's redemptive love be laid.

If the West rejects this redeeming love and contents itself with divisive class strife, capitalistic plunder and racial selfishness, we, here in Japan, will preserve this religion of love. The Japanese military clique may trample it under its feet. We once hid this faith, that redeems through love, in the recesses of our island Empire during persecutions which lasted through three hundred unhurried years. We can do it again.

Unfortunately mankind is still living on the animal plane. We awaken in the morning. We fall asleep at night. In the same way civilization influenced by human change, sleeps and wakes. The present is an age of unbroken sleep. In ancient times when Europe slept, the brothers of Christian love preserved this religion of the Cross in the desert, in mountains, in secluded valleys, in monasteries and through fraternal orders.

When the Holy Spirit moves in the hearts of men, making them conscious of the will of God, this redemptive love will leap forth from the desert, the monastery, the hidden mountain retreats and the secluded valleys, into the streets, the factories, the shops and all the varied haunts of men. This movement will take the form of Christian coöperatives, Red Cross activity, prison reform, movements for befriending sinners and for realizing world peace.

Alas! the Cross is again trampled to the ground! The weeping Christ once more retreats to Gethsemane! Yet, should he there again suffer arrest and be slain, he would know the way of the Resurrection. Redemptive love is itself the Resurrection way. There can be no life without blood. As long as Japan—as long as Shinto, Buddhism, Confucianism, Mohammedanism and the world are content with a life only half-conscious, a life based on the natural instincts, they may be satisfied with the present status of their religious experience. But when they awaken and yearn for a life that is fully conscious, a life under the guidance of the divine spirit, they will make the momentous discovery that this relation of the Cross, the religion of redeeming love, is the unique way of life.

Kagawa and Communism

By Helen Topping*

LAST year a granddaughter of the famous Prince Iwakura was imprisoned on a charge of communism. After her release she committed suicide.

In happy contrast to this tragedy is the story of the young woman whom I found talking with Dr. Kagawa when I reached his office yesterday. She had been waiting since early morning to see him, for a stream of callers had occupied him. She wished plenty of time, and he intended to give her all she needed. For she had recently been released from more than a year's imprisonment for communism. She was arrested when about half way through her course at the Woman's Higher Normal School. As a day pupil, she had been very useful to the communists' organization in carrying communications to and from the school. Even her younger sister, though quite ignorant of what she was carrying, was expelled from her school because she had a communist paper in her possession which she had been asked to deliver. The elder sister was also converted to communism through her Normal School sister and was imprisoned for a time, then released because of her recantation. The father is an agriculturalist with a doctor's degree. He raises dahlias, but the dahlias have not been selling well recently and the family had great hopes of this brilliant daughter when, after graduation, she could earn a good salary as a teacher. They were making every sacrifice to help her through her education. When she plunged them all into such dire distress, the mother came in tears to Mrs. Kagawa asking help. Mrs. Kagawa gave her Dr. Kagawa's books to read and told her to tell the two sisters in prison that there was a better way of bringing about social solutions than through communism. When the elder sister was released, Mrs. Kagawa arranged for her to go to Dr. Kagawa's Farmers' Gospel School near Kobe where she helped with serving the meals. The girl returned transformed, saying she had never in her life had such a happy time. Now, through Kagawa's introduction, she is serving at the Imperial University Y. M. C. A.

But the second sister was not so easily converted. She told Dr. Kagawa that even though her mother did tell her, while in prison, of the Christian way of saving society, she had been stubborn and not impressed. Since her release, however, she has been attending church, and having personal contact with Dr. Kagawa, and a change has come in her attitude. Not yet fully understanding the Christian way, she came again to be taught. Dr. Kagawa told her of one of the earlier callers, the same morning, a young man employed in one of the University Students Co-operatives which Kagawa sponsors. This young man had also been arrested and imprisoned as a communist suspect. He came yesterday to report his complete change of heart and to apologize to Dr. Kagawa for having caused him such embarrassment. Kagawa told the young woman that many young people go through the same experience. He showed her his book published in 1920 on "*Principles of Psychological Economics*" and said, "It is very unpopular with the young people because it does not have a revolution in it. But this is the way that all must come to eventually for real economic reconstruction. There is no other way than the Christian way."

*From *The Kagawa Fellowship Bulletin.*

. . . the cleansing fire
Of God's new day
Shall consume all evil
Till the love of God
In common beauty
Regenerates the world
To welcome Jesus
The Church's Bridegroom.

From Toyohiko's poem, "The New Day."

Wanderings and Wonderings

The little pocket dictionary on my desk defines "mission" as "errand." According to this missionaries might be described as errand boys. Many would admit the allegation—errand boys for the church. One of the glorious things about the church is that it is always sending people somewhere, and then telling them to achieve the impossible when they get there. Just now it looks as though the church were about to send its emissaries in a new and most interesting direction. No longer do we think of the Christianization of America as a matter of spreading out over the plains or pursuing the last settler into the mountains. The present problem is that of bringing the intelligence and the conscience of the church to bear upon the social and economic life of the nation. If ever there were a missionary task, this is one. When the General Council of Congregational and Christian churches set up the Council for Social Action at its recent meeting at Oberlin they were revealing the same spirit which led their forefathers to send out the first foreign missionaries from America in 1812. We need never despair of the church so long as it keeps on sending out people to do the impossible.

* * *

Like most public speakers, the writer sometimes says things on the spur of the moment which were not in his mind when he began to open his mouth. While the United States fleet was anchored in the Hudson River he had occasion to preach in a rather prominent Brooklyn church and happened to remark that the resources of our country could be put to better use than in the creation of "the sort of junk which is now clogging the North River." A nice old lady congratulated him upon the remark; a pert young man objected to it. Since then he has been meditating upon how applicable the word "junk" is to a collection of battleships. He knows the navy well enough to realize that there is nothing rusty or ill kept about the machinery which it maintains. But the connection between junk and rust is only incidental. Junk is really anything which can no longer be used effectively for the purpose for which it was first intended. How we answer the question, "What is a battleship good for?" depends upon many things. But the writer has a strong suspicion that coming generations will regard them as among the most extravagant and useless anachronisms in which supposedly intelligent nations ever indulged. Their one redeeming feature is that most of them land on the actual physical junk pile before they have a chance of serving the purpose for which they were built—wholesale murder.

* * *

The size of a city has precious little influence on the mental outlook of the people who live there. Your New Yorker takes the skyscrapers, subways, bridges and millionaires, by which he is surrounded, pretty much for granted. He is not a bragger, largely because his interests lie more with the little things by which he is surrounded than with the attractions which visitors come to see. New York is very tender with its live-stock. Pigeons live high. Dogs are greatly pampered. The police horses have had so much attention that they are a bit snooty in their attitude towards the human biped. As for babies, the birth rate may be low, but so is the infant mortality. New York rather delights in that which is old-fashioned and small. It is one of the few places on earth where a hurdy-gurdy can still make a living. Although Manhattan Island is a great place to eat, one must journey out to Coney Island to find a large restaurant. New Yorkers do not care a whoop about the big and grand; what they really crave is the small and homey. All of which merely illustrates the truth that large cities are inhabited by human beings.

Camera News

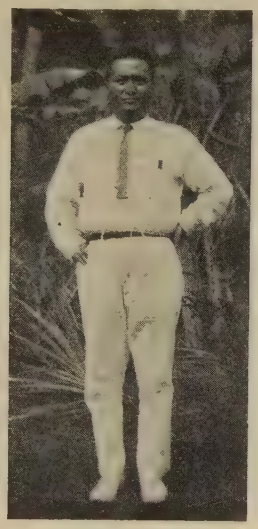
By Dorothy P. Cushing

"*THEY* MADE IT POSSIBLE"

The devotion, loyalty and efficiency of his Filipino associates made it possible for Herbert C. Brokenshire, M.D., head of Davao Hospital, Philippine Islands, to build up a self-supporting institution, declares the Doctor, who is seen below with two non-Christian tribesmen. "The friendliness of the whole community is our biggest asset," say the doctors and nurses. Davao Hospital has an international aspect in that while 47 per cent of the patients treated last year were Filipinos, and 45 per cent Japanese, the rest represented nine different nationalities.

THE LADY DOCTOR

Seeming to be on the point of modestly edging out of the picture we find Dr. B. R. Esteban at the extreme left. In the center Head Nurse Puruggan. Dr. Esteban specializes in work among women and children.



"MAN IN WHITE"

Dr. P. R. Santos, trained in modern surgery, graduate of the University of the Philippines and for a number of years Dr. Brokenshire's colleague.

Dr. Brokenshire and Two Tribesmen

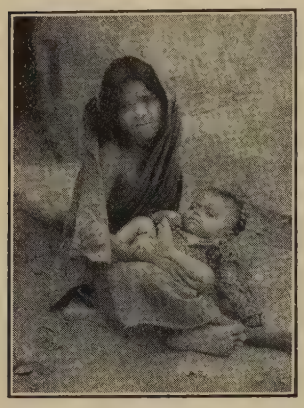
THEY BOTH MEET THE TEST

(Left) Kaliangila, who for 10 years has carried the mail from Cuma to Sachikela, West Africa, in a Standard Oil tin through 10 miles of bush. "I am sure he is a Christian," comments Mrs. Merlin W. Ennis, "because when it is past time to be gone and everyone wants to write one more letter, he remains patient and smiling."

(Right) Accused by anti-Christians of stealing, and of angering the Fox demon, thus bringing virulent smallpox, ill from living in a damp mountain village, Mrs. Ngu, Foochow Bible woman, keeps right on working. She secured a Chinese nurse, serum, and checked the epidemic. She views that wild section and prays, "God give me this mountain even though it has caves of ignorance full of the hornets of persecution the giants of cruelty and superstition."

GOD NEEDED HIM HERE

"You have three days to live," said a doctor to this sturdy young Japanese. Rev. C. F. McCall, of Niigata, was asked to pray for peaceful death. Instead he petitioned God for full health. A year later this young man was baptized. "I first heard the Christian story eleven years ago when you preached in an open-air meeting," he told Mr. McCall.



LITTLE MOTHER INDIA

LOVELY LADY

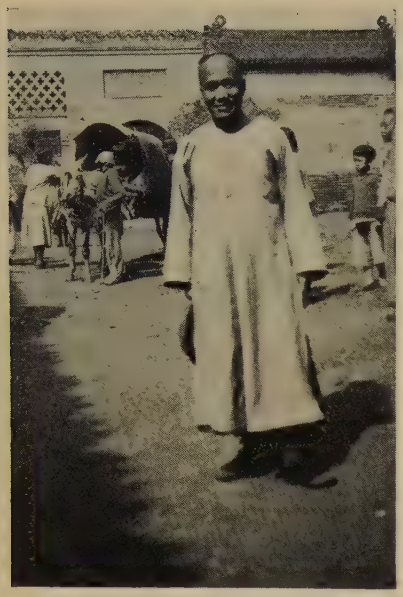
Miss Mary David, Christian Indian social service worker at Nagpada Neighborhood House, Bombay, India. She was associated for three years with Mrs. Katherine V. Gates at Bowker Hall. Well trained, devoted, she works with all races and creeds.

DOWN THERE ON THE STEPS

The Three Thelins, Guy, Betty and Mark, whose picture here appears for the first time in the MISSIONARY HERALD. The Thelins are at Foochow, China. Mother Thelin was Betty Cushman.

SECOND HARVEST

"Right there!" exclaims little Protected Brightness, four-year-old adopted daughter of Miss Isabel Hwang, principal of Union Kindergarten Training School, Foochow, China, pointing on the globe to Southern California where she has many friends. "I want to pass on to her some of the fine things done for me," explains Miss Hwang to Miss Bertha H. Allen. Miss Hwang was saved by missionaries from death on a hillside where she had been abandoned.



"The Salt of the Earth"

"All we ask is something to eat and enough clothes to protect us from the cold," say Principal and Mrs. Ching-wen Wang, of the Catherine S. Harwood Bible Training School in Fenchow, China. "We've saved a small sum toward the education of our children. Our own wants are few. It makes little difference to us whether the groups we seek to serve can pay us a salary or not." Under such leadership there need be no fear for the Chinese Church, declares Miss Mary L. McClure.

Some of God's Chillun Make Shoes

A class in the vacation school at Lipasmala, a refugee settlement, near Athens, Greece, of fifty thousand Armenians and Greeks deported from Asia Minor a dozen years ago. For more information see the article "Masters of Their Fate," by Philip Cox on page 334 of this issue.

"Hello, America!" (below)

or it may be "Goodbye, China," that Miss Helen H. Smith of Foochow is waving from the top of Kushan Mountain where she had hiked at sun rise with her Chinese camp-mates. Miss Smith, who is on her way home to America for furlough, has been doing social work in Foochow.

Student Summer Service, 1934

The following college and seminary students have been appointed by the Church Extension Boards for service with home missionary churches this summer:

Eastern Division

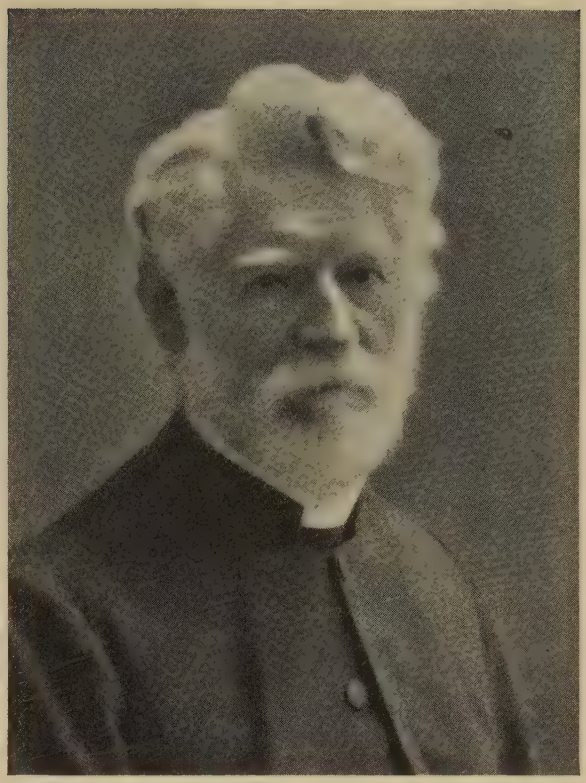
John Chandler Adams	Piedmont College	Charles Arny Hoyt, Jr.	Georgia Tech
Robert Barksdale	Elon College—Vanderbilt	Carl R. Key	Elon College—Vanderbilt
Vivian Chandler	Alabama Women's College	Joyce Eleanore Lohman	Schauffler College
Eben T. Chapman	Williams College	Hazel Maddox	Piedmont College
Scott Read Chatterton	Brown University—Hartford	Earl B. Pleasant	
William W. Clark	Amherst College—Hartford	Emil Reikow	Vanderbilt University
Kenneth D. Claypool	Defiance College—Yale Divinity	Mildred E. Rister	Piedmont College
Bernice Davis	Piedmont College	Ruth Scotford	University of Chicago
Dorothy A. Grigsby	Piedmont College	Millard Stevens	Elon College
Rebecca Joy Grigsby	Elon College	Viola E. Veler	Piedmont College—Southern
Philip Havener	Andover—Newton Seminary	Eunice L. Williamson	Piedmont College

Western Division

		Field of Work
Charles S. Aldrich	Union Seminary	
Stewart Anderson	Chicago Seminary	
Chauncey E. Blossom	Albion College	
Arthur C. Brooks	Union Seminary	Barrie, N. D.
Sydney Byrne	Univ. of Washington	
David Cooper	School of Mines, S. D.	
Harold F. Cram	Chicago Seminary	Condon, Ore.
Bernard Daniels	Yankton College	South Dakota
Elizabeth Daniels	Hartford Seminary	South Dakota
Jeannette Davies	Ripon College	
Wilfred G. Davis	Chicago Seminary	Atlanta, S. Idaho
Orville Dennis	Hartford Seminary	Montana
Clayton H. Gill	College of Pacific	Stevenson, Wash.
Frederic Groetsema	Chicago Seminary	South Dakota
Bertha Juell	Yankton College	South Dakota
Lawrence Juell	Yankton College	South Dakota
Philip E. Kelly	Chicago Seminary	Cope, Colorado
Raezella Klepper	Chicago Seminary	
Helen Kussman	Yankton College	
Dorothy Leichliter		
Russell T. Loesch	Andover-Newton Seminary	Montana
Bruce H. Masselink	Chicago Seminary	
Jacob Nein		
Egbert Richards	Yale Divinity	
Philip W. Sarles	Chicago Seminary	Chickasha, Okla.
Carroll E. Simcox	Oberlin Seminary	
Willard M. Spence	University of Illinois	Sublette Co., Wyo.
John K. Strong	Yale Divinity	Montana
Vera Sweitzer	Chicago Seminary	South Dakota
Edward S. Treat	Union Seminary	Waynoka, Okla.
Nova Weatherby	Piedmont College	N. Louisiana Parish
Philip M. Widenhouse	Chicago Seminary	Jennings Lodge, Ore.
Stephen Williams	Chicago Seminary	
Lincoln Wirt	Yale Divinity	St. Helens-Scappoose, Ore.

Dr. Chandler, India Veteran, Scholar, Friend

As he appeared to his associates, Dr. Banninga, Dr. Vaughan, Mrs. Edson Lockwood, Emmons White



AT the Centenary of the Madura Mission in January of this year, Dr. John S. Chandler linked the future with the first half of the nineteenth century, for he had been for a decade in the work when the semicentennial was celebrated; in his prime he commemorated the seventy-fifth anniversary by publishing his history of the Mission. With his father's nearly fifty years of service reaching back beyond his own, he was felt by his associates the past few years to be a living bond between the present and all that was finest in the past, and for them he was often the court of final appeal in regard to procedures and policies of the olden time.

This ancestral background, with his own wide firsthand experience in every important office and outstation and committee, brought him into intimate personal relations with hundreds. He knew both the children and the grandchildren of his Indian parishioners. For one of his Indian co-workers he all but gave his life. Called in the middle of the night to see a professor in an English school who was dying of cholera in a travelers' bungalow, he contracted the disease and it nearly proved fatal. His father, indeed, *did* die during that epidemic, the worst in years.

Not only in such desperate need did he give himself; he was ever ready to help in a difficulty, to confer over problems, to welcome one to his home. He married one young missionary couple in 1928; played tennis with them in the hill station on his eightieth birthday; beat them consistently at chess; christened their wee second son after his return to India in 1933; and last February picnicked with them and watched their four-year-old eldest enjoy his first elephant ride. These young friends knew only the last six years of his life, yet could judge clearly what that life must have been: unceasingly active, generous to the point of self-sacrifice, keenly intelligent, full of gay humor, bulwarked by faith, motivated by love of God and men. They saw in him at eighty-five youthful enthusiasm, sprightly wit, deep spirituality, a confident joy in the good each day would bring; and the news of his death brought to them a sense of peaceful triumph, as they remembered how vividly he had lived, how wisely he had loved, and envied the earth experience that had been his.

An able man of affairs, Dr. Chandler took a prominent part in church union. The question was raised incidentally when he was serving on a committee with representatives of the London Missionary Society, was taken up by him, and the union of these two Congregational bodies was carried through. He also took part in the later union with the Presbyterians.

By nature a scholar, Dr. Chandler studied deeply in the Tamil classics, and his experience as a "station" missionary gave him a good knowledge of various spoken dialects. Consequently, when the Government of Madras decided to prepare and publish a comprehensive, authoritative lexicon of the Tamil language he was invited to preside over the staff of editors. The same abilities gave him an important place in the Committee of Revision which was appointed to assist Dr. Larsen in the preparation of the new Tamil Bible.

His missionary friends count it as one of life's greatest privileges to have known him well. They will still think of him, silver haired and majestic, faring bravely onward into the future, upward into light, out into "ever widening circles where the mind is free," ever in closer fellowship with them and with the Divine Father of all.

Masters of Their Fate

By Philip W. L. Cox

Professor Cox of New York University visited an Armenian refugee village

SPRAWLING over the uneven rocky slope of Aegaleos, just west of the Piraeus, is the refugee settlement of Lipasmata: fifty thousand Armenians and Greeks, all but the youngest of whom were deported from Asia Minor at the time of the Smyrna disaster in 1922.

These are the pitiful remnant of one colony of the million and a half who, requiring at least temporary shelter, swarmed in upon the ill-prepared country of Greece. There was no time for planning. And Greece had matters requiring immediate attention: the military debacle; the enforced abdication of the king; the crushing national debt; post-war reconstruction; international complications; the turbulent condition of internal politics.

Neglected Wards of Greece

So no planning commission was established at Lipasmata (the dump-heaps). Hastily prepared shacks were erected with whatever materials could be found. And into these one-roomed huts crowded entire families of five, six, even ten or more persons.

For eleven years they have clung to their rocky waste, supporting themselves by home industry, by employment in factories, by opening up little stores, by shining shoes, by a hundred other jobs and types of self help.

The Greek members were drawn off rapidly into land settlements, which were naturally open to nationals provided they could give some assurance of responsibility for the debt each family must incur in taking up farm lands.

A few Armenians of eligible age accepted military service in Greece and thus became Greek citizens. Many others who could meet the required conditions went to Russian Armenia. Still others emigrated to South America, to France, and wherever else they were accepted.

But such emigration required funds that few could obtain. And now those doors are closed. So at Lipasmata we find those families that could not leave. For ten discouraging years they have struggled and hoped and helped themselves as far as possible. Their houses remain pitiful shacks, but they are relatively clean; there are no rubbish accumulations; the windows are kept shining and freshly curtained. Yet those within them are overcrowded, undernourished, and tuberculosis is the inevitable accompaniment of such conditions.

Greece has bravely set out a program of universal, compulsory, free, elementary education in public schools. But in so poor a country progress is slow, and naturally the children of Greek citizens are cared for first.

Grateful, Patriotic, Loyal!

Eventually the government will doubtless make some provision for these children at Lipasmata, but at present there are only the Gregorian Church and the American Board of Missions to provide schools.

With Dr. Jesse K. Marden of the American Board and Mr. Adjemian, the Armenian minister, I visited the American Board day school. Mrs. Adjemian, principal of the school, sat done up in a shawl to keep warm. But she radiated energy and enthusiasm.

Her pupils, of the upper grades, were alert, polite, friendly. They sat at homemade desks in a chilly, damp, ill-lighted room, but there was something subtly hopeful in their attitude; it expressed a gratitude which seemed scarcely justified by the inadequacy of the material equipment.

Next, we climbed to the kindergarten with its hundred or more little folks and their two teachers. Happiness, expression, spontaneity, industry—abundance in the midst of poverty! Truly, a miracle was in process, and the miracle-workers had established a beautiful and creative environment in a primitive shed-like structure, dilapidated and unheated.

With such materials as old match-boxes, colored linings of envelopes, used Christmas cards, colored buttons and beads, the children worked so interestedly and intently that it was difficult for them to stop in order to sing for their visitors.

Later, all of the children gathered in the assembly hall. They sang with great gusto the Greek national anthem, and then with bursting enthusiasm their own school song. And down in the pit of the stomach of a calloused schoolmaster visitor something most serious was happening. His emotions were running too wildly for his intellect to function quickly.

Why this exuberance and gratitude among the refu-

The Lipasmata School of Refugee Children. See page 331 for another picture.

gees—of all people? Is this patriotism and loyalty really felt toward a government whose neglect of these wards is almost complete?

Yes, for them it is justified and it is real. For they no longer live in constant danger of massacre!

And the school song—surely a bitter travesty! How can old shacks like these stimulate such pride, such affection, such hopefulness as is evidenced by those faces and those voices!

Here the answer is equally positive. For here are leaders, vigorous, unselfish, undismayed, who through their inner resources are masters of their fate. Here is a school that truly justifies the love and pride of its pupils and teachers.

As Rachel Lind says: "The Man Under the Yoke," who "had nothing and gave me half of it, and we both had abundance." These teachers are finding for themselves and helping their children to create for themselves an abundant life. Truly, I saw mountains being moved by faith.

Program Pointers

For the Pilgrim Fellowship

By Harry T. Stock

"The Summoning of the Nations," by Elizabeth W. Morris (Samuel French, 35 cents) is an excellent pageant "of the changing world," which may be included in the plans of the church or of the young people's group for the autumn months. It may be produced quite simply, with only one reader; or it may be very elaborate and colorful, with a number of persons taking speaking parts. It was written under the auspices of the League of Nations Association.

* * *

The Presbyterians publish an excellent booklet for daily devotional use. It is called, "To-day." It may be recommended for young people and adults, and for family use. The price is five cents a copy, sixty cents for twelve monthly issues. Send to the Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania.

A twenty-page mimeographed syllabus and resource document, used in young people's classes at the Northfield religious education conference, is available for twenty-five cents from the Young People's Department, 14 Beacon St., Boston, Massachusetts. It is called, "Christian Living in the World Today," and has chapters on Rules of the Game, The Two Generations, The Pressure of Public Opinion, Friendships, Of One Blood, A New Age, International Brotherhood, The Way of Jesus, God the Father of All, The Power of Prayer.

* * *

In many church groups of young people there are potential editors. If there is a mimeograph machine available, these young people can be put to work at a significant project: that of issuing, now and then, a church paper or magazine. (Likewise, attractive invitations, announcements, and programs can thus be prepared. These may be delivered to homes by "flying squadrons," and thus double service and at least double interest on the part of old and young will be secured.)

An example is the "Central Chimes" issued for the parish of Central Church, Fall River, Massachusetts. There are twelve pages of it: a thoughtful religious message, "Follow the Gleam" with a bit of drawing, the story of "Johnny Appleseed," well summarized reports of addresses by guest speakers, parish news, an "And So Column" (something of a "Believe It or Not"), a final page of "Funnybone Ticklers."

There is included in that paper the constitution of the "Double U Class," made up of young women eighteen years of age and over. ("Unity and Usefulness" if you're interested.) It meets on Wednesday evenings, once a month. This suggests that many groups of older young people that cannot meet on Sunday night will gather on week nights.

Banishing Bashfulness

What happens when a student pastor calls at a farm home

I HEAR the hurrying patter of little feet running for a hiding place as I approach the house. The poorly clad mother answers the door. She invites me in. Her face is flushed with shame for not being "dressed up." She nervously points to the best living-room chair and asks me to be seated.

The furniture is very simple. The wall paper has a gray appearance from being cleaned many times. The large rag rugs lie clean and neat.

The lady of the house is dressed in plain gingham. She makes a feeble attempt to draw the shabby house shoes underneath her chair so that the stockingless feet will not be so conspicuous. As I remark about the weather she fidgets with her disheveled hair. The uneasiness is soon overcome when I begin to talk about the children and the splendid interest they have shown in the church. I truthfully stress the importance of religion in the home. Perhaps the oldest university in the world is at mother's knee. The spirit of Christian fellowship may commence in the home and inspire the entire community.

Eventually, I notice little heads peeping out from the bedroom doorway. The smallest lad, aged four, finally ventures into the open. Looking bashfully at me he stands next to his mother. He swings back and forth, glancing at his brothers as much as to say, "Come on out!" As he risks approaching closer I encircle him with my right arm and lift him into my lap. I call him by his first name and then tell him about the Vacation Bible School. It isn't very long until the two older brothers emerge and make friends with me. Dirty little faces light up with smiles as I tell them of the many interesting things we are going to do.

Here comes the eighteen-year old sister spicked up considerably. Her timid eyes look downward as the mother introduces us. The red glow in her cheeks is not from some drugstore. The muscular arms show the result of hard work. The dainty house dress is completed with a large bow tied in the back. The white shoes must be just for special occasions. She smiles and seems quite happy when I explain that the church will need helpers to conduct the Bible School.

The mother invites me for supper, so I play games in the front yard with the two smallest boys until the chores are done. After washing hands and faces we all sit down at the large dining room table. Here before us is a typical farm meal majoring on some spring chickens prepared in a hurry for the preacher. All parsons are supposed to have a deep yearning for fried chicken. Billy reaches for the bread and Bob has his fingers clasped about a "drum stick." Their father gives them a stern look and they drop what they have. "Parson, will you please say grace?"

Our Student Pastors Visit in Homes Like This One.

The apparent unfamiliarity with grace before meals prompts me to keep one eye slightly open. "Our heavenly Father"—three little heads look up at the ceiling; "We thank Thee for Thy many gifts"—Bob looks longingly at that drumstick; "Bless this food to our use"—Billy slips the piece of bread into his lap; "And us to Thy service. Amen."

Everyone makes quick work of the first helping and comes back for more. The mother slaps the oldest boy's hand several times when he attempts to reach across the table. The father and I carry most of the conversation while the rest eat. Soon supper is over and we go into the front room. The two smallest boys sprawl out on the floor and are soon asleep.

I prepare to leave at nine o'clock. I shake hands with the father. The mother stutters something about wishing we had had more to eat when I thank her for the wonderful supper. As I close the front gate, through the blackness of the night I hear the daughter saying: "Gee, the preacher is quite common, isn't he, Ma?"

Secretarial Side Lights

The Educational and Woman's Secretary of the American Board

RUTH ISABEL SEABURY is the oldest of five children, the other four of whom are boys. Apparently these brothers attended to her education in thoroughgoing fashion. From them she learned how to get on with the masculine gender, how to adjust herself to all sorts of circumstances, and to develop an expansive tolerance for all sorts of folks. Her father was a construction engineer so that she began her "moving" career early and lived in many towns in New England, New York and New Jersey. Today when she is home, which is not often, she still lives with her mother, father, one brother, and an aunt—all of whom are said to pamper her.

Miss Seabury graduated from Smith College in 1914, and after a couple of years as a school teacher entered the services of the Woman's Board of Missions to fulfill an interest of long standing in international Christianity. She first appears on the official roll as "Acting Young People's Secretary," but the acting part was soon dropped from her title. With the merger she became an Educational Secretary of the American Board—but with a person such as she titles do not much matter. Ruth Seabury is primarily Ruth Seabury.

Few women have traveled farther or faster than she. The scriptural verse about going to the "uttermost parts of the earth" has been for her a glorious invitation. She has journeyed by camel-back, mule-back, donkey-back, elephant-back and even man-back. On the water she has tempted fate in sampans, launches, freighters and liners. Of course she has tried all the ordinary means of land conveyance, including such mysterious contraptions as arabas and ekkas. But Miss Seabury's wanderings are not confined to foreign parts,

for she has penetrated to all sorts of out-of-the-way places in the United States so as to tell friends here of the friends she has met in their behalf abroad.

As a traveler Miss Seabury is far more interested in people than places. She cannot help "getting acquainted" wherever she goes—with the person across the aisle in the train, the stray family in the station, or the folks who live in the parsonage where she is entertained. She confesses that this impulse has gotten her into "no end of messes" but that it has also given her "some thrilling experiences" and many chances to share the advantages and the love which have been given her.

In her contacts with people of other nationalities she is helped by a good ear and a love of languages. One of the evidences of her skill as a listener is the effective-

ness with which she can reproduce incidents which she has witnessed. She is an internationalist by instinct. She says it is no credit to her for she "just naturally" enjoys it and has been given more than she has received in this fellowship of a world-wide Christianity.

Her biggest joy she finds in the six or eight summer conferences of young people to which she goes each summer. There she does all sorts of things from playing a very bad third base on the faculty baseball team and the part of villain in the stunts, to the teaching and speaking and fellowship which are as meat and drink to her.

Some Council Resolutions

(Continued from the July Issue)

Resolutions originating in Seminar on Christian Higher Education

1. Resolved: that the General Council of Congregational and Christian Churches accept as a part of its task an active interest in the support of the work of the colleges of Congregational and Christian background.

2. Resolved: that the Congregational and Christian Churches request the Education Society to consider projecting an educational survey of all colleges of Congregational and Christian background which are willing to coöperate in the task, the primary objective of such survey being an appraisal of and agreement upon spiritual aspects of higher education; this objective to be accompanied with inquiry into the educational worth of the methods and programs of the schools to be surveyed.

3. Resolved: that appreciating the unusual privileges and contacts afforded members of the General Council meeting in such a session as we have enjoyed in 1934, and of acquainting ourselves with the colleges themselves, we recommend that future councils be held on college campuses.

Resolutions originating with the Seminar on Religious Education and Evangelism

1. The present conditions of unrest, uncertainty and disquietude in every realm of human thought and relationship, afford a special opportunity and bring an imperative mandate to the Christian church to renew its emphasis on evangelism. The message needed in this day of social rebuilding is the message of "Man's need of God and God's need of man,"—namely, the message of the Gospel of Christ interpreted in terms of everyday life. We urge the pastors and churches to recognize and sincerely accept their evangelistic responsibility toward the large numbers of people in every community who have either lost their church contacts or have never been related to the church. Those who do not attend the services of the Church can only be reached by personal contact of its pastor and qualified members. We recommend that every pastor, in addition to the evangelistic emphasis given in his messages during the Lenten Season, should thoughtfully and prayerfully promote a program of personal evangelism in his parish among those who at present have no contact with the church.

If those outside the church are to be impressed with the importance of its message and program, greater content must be given to the meaning and responsibility of church membership. As the Christian church made its appeal to the non-believers in the first centuries, when it made its most rapid growth, by "outliving, outloving and outserving" its contemporaries, so only can the Christian church hope to secure a response from those outside its fellowship in our day.

2. Evangelism and religious education belong together (their aims are one); bringing the Gospel to bear on the person, leading out the resources and experiences of the person to respond to that Gospel. We urge therefore that leaders in religious education undertake to share in the growing experiences of children and youth and seek certain definite progressive commitments—to God, in filial relationship, to Christ's way of life, and to the full responsibility of Christian fellowship through membership in the Christian church and that these be recognized as primary aims of religious education.

3. We heartily commend the public schools for the increasing emphasis which they are placing upon character building in both their curricular and extra-curricular activities. We urge the people of our churches to give this movement their coöperation and support. We emphasize the special responsibility of the church to provide the religious motivation, high standards for both social and individual conduct, and the Christian philosophy of life, which are essentials in an adequate character-building program.

4. Christian Education is a vital factor in the spiritual life of the church and in its growth and power as an agency for the establishment of the cause of Christ. Be it resolved, therefore, that we urge our churches to make the best possible provision for the leadership, housing, and equipment of their educational work and that in times of forced reduction of budgets due consideration be given to the relative value of this part of their service.

5. We recognize the great power of adult influence in the creation of ideals and in the development of moral attitudes on the part of children and youth. The hope of progress toward a more Christian social order is closely related to the willingness of men and women to face life and its problems with open minds, honest purpose and courageous action. We therefore urge our churches to give serious attention to the Christian education of adults, not only by the study of Christian truth but through active participation in the life and service of the church. We particularly emphasize the importance of parent training and of helping parents to maintain genuinely Christian home influence under the stress of modern social conditions.

6. We recognize with deep appreciation the inventive genius, the artistic capacity and the business daring of those who have together given society the values in entertainment and education which are mustered under the words "the motion picture." We rejoice in the acquaintance with the world of nature and human events it affords, with the wider field of dramatic interpretation it offers, with the romance and adventure it brings to lighten our days and are grateful to mechanic and artist alike who have ministered to us through so many splendid films.

Therefore it is with deep concern that we see through first hand acquaintance that this art is being used so often to portray phases of life that are abnormal and unhealthy in the interests of enlarged door-receipts. Over-stimulation of the nerves by artificial spectacle, pandering to abnormal sex interest, accenting the reckless gangster type out of all proportion—this whole distortion of life gives us grave concern for it has through its persuasive presentation such immense power for suggestion and education.

We therefore urge the people of our churches to select intelligently those films which give artistic and dramatic satisfaction without these subversive elements and to support such by their presence and public praise.

We also heartily commend the Roman Catholic clergy in establishing the League of Decency and join with them in their campaign to bring support to such motion pictures as minister to human values, and to destroy those that do not by the power of public condemnation. We invite all artists and producers to unite with us in this venture.

7. Age-long experience has taught that the traffic in alcoholic beverages is inimical to human life, under whatever conditions, however controlled. Therefore we recommend that our action in this realm be first the teaching of our own children and youth the nature of alcohol and its effects on the body, the personality and all social relations, on the basis of scientific findings. Second that we undertake to muster public opinion against liquor and to arouse hostility to its advertising campaign especially as it invades our homes through the radio. Third, that we bring together groups hostile to alcohol who may have various ideas in the practical realm to seek some common way of political advance.

8. We commend the helpful service of the Commission on Evangelism and of the Congregational Education and Publishing Societies and note with satisfaction the development of closer working relations between these agencies.

We particularly note the vital program for Young People's work in the Pilgrim Fellowship, the steady progress in Missionary Education, Social Relations and Leadership Training and recommend to our churches that they coöperate with these agencies by using the materials and plans which they furnish and by hearty support of their work.

9. We would urge upon our churches the vital importance of coöperative work as illustrated in the activities of state councils and the International Council of Religious Education and particularly in the pooling of resources of leadership and equipment in local communities as a means to more effective educational work.

Resolutions originating in the Peace Seminar

1. Resolved: To authorize and commit to the Council for Social Action the taking of a plebiscite of our denomination to determine the mind of our people along the general line of the following four positions or others:

a. I will support any war declared by my government,

b. I will support war only if convinced the government has done everything possible to prevent war,

c. Reserving the right of national defence by such means as seem to me most effective and in accordance with my conscience, I further pledge not to cross the boundary of my country to invade any other person's homeland to kill and destroy,

d. I am determined not to support any kind of war, international or civil.

We also ask that the Council invite other denominations and the Churches of other lands through the Federal Council and the World Alliance for International Friendship Through the Churches to consider taking similar plebiscites to reveal and record the mind of the Church regarding war.

2. The cleavage between the way of Jesus and the system of war is clear. We are convinced that we must now make this declaration: "The Church re-

nounces war!" The mind of our Church (in so far as this vote reveals it) has moved to this solemn conviction.

3. In the face of the system of compulsory military training maintained in our high schools, land-grant schools, colleges and universities, we affirm our conviction concerning the right of all students to be conscientious objectors on religious or ethical grounds and we pledge to our Congregational and Christian young people our support.

Resolutions originating with the Seminar on Rural Life and Farm Problems

1. We earnestly recommend to the new Council for Social Action that it early consider the problem of Rural and Urban Relations. We feel this is one of the hottest spots in our American situation today. We think it needs just the research, education and action this new council is prepared to give it. Such action will include the integration of the present Town and Country Department of the Extension Boards with the new council and the establishment of the same as a department of the Council for Social Action.

2. Whereas a large per cent of the membership of our Churches comes from the small towns and rural areas of our country; and whereas the agricultural problem is one of the most serious in our land today; and whereas we search our program in vain to find any direct treatment of this question in the Council,—we recommend that in planning the programs for future sessions of the Council these matters be given the time and attention their importance and seriousness deserve.

3. Whereas, the selfish profit seeking system of economics has resulted in human misery and want in the midst of abundance,—Resolved, that the General Council of Congregational and Christian Churches endorse and use all available resources of affecting public opinion and social action to help usher in a new social order characterized by coöperative effort for the common good and motivated by the desire to serve.

Resolutions originating with the Seminar on the Social Gospel and Economic Problems

1. Whereas, we commit ourselves with hearty avowal of the faith of our fathers to walk in all God's ways made known or to be made known to us, and with sincere passion, which we believe derives from our Master, to make abundant life available to all men everywhere.

Whereas, our present competitive profit-seeking economy shows itself to be increasingly self-destructive and,

Whereas, it depends for its existence upon exploitation of one group by another, creates industrial and civic strife and international war, precipitates periods of unemployment, perpetuates insecurity and all its attendant miseries, and progressively curtails the cultural and educational opportunities of our people, thus destroying human values, moral and spiritual. And

Whereas, these flagrant social evils exist side by side with potential natural abundance, which the present economy is unable to utilize and distribute, however much good it may have done in the past and however honest and idealistic, individuals dependent upon the system may be,

Be It Resolved that:

We set ourselves to work toward:

The abolition of the system responsible for these destructive elements in our common life, by eliminating the system's habits, the legal forms which sustain it, and the moral ideals which justify it.

The Inauguration of a genuinely coöperative social economy democratically planned to adjust production to consumption requirements, to modify or eliminate private ownership of the means of production or distribution wherever such ownership interferes with the social good.

And be it further resolved that,

We encourage the study in our local churches of these and related economic problems for their social and moral implications.

2. Whereas, we observe the use of beverage alcohol still to be a material and spiritual curse to the personalities and societies of men.

Be It Resolved that:

(1) We inaugurate throughout our churches such educational programs as will encourage the virtue of total abstinence.

(2) We coöperate with other groups interested in the legal control of the liquor business.

(3) We seek the elimination of the stimulus of private profit from the industry.

(4) We envisage no less a goal than the ultimate extermination of the traffic in intoxicants.

Resolutions originating with the Seminar on Church Attendance and Stewardship

1. Resolved: that the syllabus on Christian Stewardship prepared by the Commission on Stewardship be recommended to the General Council for use by the local churches.

2. Resolved: that we regret the inability of the Church Extension Boards to carry through the action

of the General Council relative to broadcasting and recommend that means be secured at least to try the Saturday evening church attendance stimulation program as proposed by the Commission on Broadcasting.

3. Recognizing the vital need of those ministers who are to broadcast to be carefully trained for this new enlarged opportunity for ministry in order that religious broadcasting may be effective and of high standing, and realizing that usual methods of speaking are not sufficient, but a new technique is needed, we recommend that the theological seminaries offer special training in this line.

WHEREAS, the present official name of the denomination, The General Council of Congregational and Christian Churches, is cumbersome and unsatisfactory, therefore.

BE IT RESOLVED, that the Executive Committee of the General Council be requested to canvass the field for a shorter name for the church and recommend a new designation for the same at the next biennial session. The name "Pilgrim Church" has been suggested.

The New Strategy Committee

The Business Committee reported in favor of a "Strategy Committee," which report was adopted.

Voted: To elect a committee of seven, to be nominated by the Nominating Committee of the Council, and not including any paid executives, to serve as a Denominational Strategy Committee. The function of this Committee shall be to continue the study of the relations and working of our various Boards and agencies. This Committee may serve the Boards and the General Council in an advisory capacity.

Voted, further: That adequate financial provision for the work of this Committee be made from the budget of the Commission on Missions, and that this Strategy Committee shall report at a meeting of the General Council in 1936, and that a place be made for its report, and action thereon, in the business sessions of that Council.

The Annuities Vote

Upon recommendation of the Business Committee,

Voted: (1) That the General Council reaffirm the principle declared by the National Council in 1921 that the Original Plan Annuities be maintained at the full amount allowable under the certificate; and that the Commission on Missions be hereby instructed to allocate to the Ministerial Boards through the apportionment such amounts from year to year as may be required to meet the part of the annuities not paid for by membership dues and the Pilgrim Memorial Fund income, it being understood that all available gifts and legacies to the Annuity Fund be applied as heretofore toward the payment of these annuities in order to reduce the amount required through the apportionment.

Voted: (2) That the General Council recommends to the Board of Ministerial Relief that its regular grants be limited after June 30, 1935, to needy persons in the following classes: (1) ministers who on January 1, 1922, were fifty years or more of age and who are not members of the Annuity Fund; (2) widows and minor children of members of the Annuity Fund who on January 1, 1922, were fifty years or more of age; (3) members of the Annuity Fund who because of disability in service or because of inadequacy of annuity may be considered by the Board of Relief as proper subjects for regular grants; (4) widows and minor children of ministers, whether or not members of the Annuity Fund, who die or become disabled within five years after attaining standing as Congregational and Christian ministers.

Providing, however, that it is not the intention of this resolution to require or recommend the discontinuance of regular grants to any persons who are in receipt of regular grants on June 1, 1935, or the widows or minor children of such persons.

The Avery Institute Singers on Their Way Back to Charleston

Where Youth Is Serious

Some early reports from the Young People's Summer Conferences of 1934

Indiana
Inquires and Inspires

An attendance of 145 at the Indiana Summer School for Young People at Taylor University registered a new "high." The newest and most popular feature of the year was the Forum on "Christian Youth Building a New World" which was held each evening between supper and vespers. The topic assigned for the day was first considered in a discussion group and then presented at the forum. Among the findings arrived at in this way were the following: "We recognize the influence of commercial motives behind the war spirit and we do not propose to become the pawns of such enterprises nor to march into the jaws of death to promote them. We do not propose to regard murder committed by one man as crime and that committed by a million as glory. We have considered the economic system in which we live, but confess that we are not as well informed as we should be on this subject. We pledge ourselves during the coming year to study capitalism, socialism, fascism, and communism so that next year we may make a more intelligent decision for our new world." A missionary project involving $1,000 was adopted for the young people of the state, with the Sunday morning offering as a good start towards its achievement. The greatest problem presented in the personal interviews was the number of young people desiring to enter missionary service.

It's Swarming Time in Nebraska

When 325 young people enrolled for the fourteenth Crete Assembly, and report had it that fifty more wanted to come but could not get in, it became obvious that our Nebraska young peoples' conference was due to be divided. The young people faced this question and decided overwhelmingly that the new grouping should be on the basis of age rather than geography. Next year there will be separate gatherings for high school and college-age young people, but both will meet on the well-loved campus of Doane College. Another feature of this year's assembly was the presentation of three plays. The Weeping Water group produced a Bible play written by their pastor, Louis Wilson, and the Geneva church gave another of his plays, "Sunset," while the Albion young people put on "Some Better Thing." Commissions were set up on War and Peace, Race Relations, and the Pilgrim Fellowship and Program, which considered these topics carefully and then presented their findings to the entire group.

Wells Was Peace-minded

Peace held the center of the stage at our up-state New York conference. It was featured in a platform address, discussion groups, a play, and even figured in the serenade which the boys gave the girls. A committee of young people drew up the following peace-pact which those who cared to, signed and placed in a sealed box: "I pledge myself to peace. As a follower of Christ, I will not participate in any kind of war, either directly or indirectly (ambulance corps work, chaplaincy, work in munitions plant, etc.) not even to protect my home. I will not take military training of any kind. I will not elect military-minded officials. I oppose the manufacture of munitions and armaments for personal profit. I advocate disarmament. I believe disputes and misunderstandings can and must be settled by peaceful, rather than warlike means. I favor the education of children in the ways of peace, instead of the toy-soldier method and war hero-worship now employed. I will think, talk, and act peace. I will study the causes and prevention of war; promoting peace organizations, and working for international good will."

Tennessee Camps Out

Thus does Marguerite Davison describe the Comrades Camp at Grandview, Tennessee: "The young people came in trucks, in private cars and in service cars (owned by the Home Missionary Society) and brought provisions of all sorts to pay for their keep. As some gave money in place of food we fared sumptuously, and at the end discovered that our meals had cost nine cents each. The campers did all the work, prepared the meals and lived together in truly coöperative fashion. The first two days it rained, and we took refuge in the community house, the church, and the academy that used to be. It is not easy to cook indoors on a one-burner oil stove when we had planned for camp-fire meals, but we managed to feed the forty hungry souls who were in attendance. Every pastor was with his—or her—delegates. One afternoon and evening we visited the Cumberland Homesteads, the government subsistence farming project near Crossville, and held a vesper service for the people working there. Our Tennessee and Kentucky young people have a lively

Pacific School of Religion Berkeley, Calif.

Left: "Respiratory system" at DeLeon Springs.

Below: Craft teacher at Grandview making a cast of the face of Abram Nightingale, pastor at Crossville.

interest in the problems of our country and learned much from these contacts and from their discussions with Mr. Nightingale, who is one of the directors of Cumberland Homesteads, and others."

In Florida
They Come from Afar

After experimenting for a year with two conferences known as "Immokalee North" and "Immokalee South" our Florida young people have decided that it is better to travel farther and meet more people when you get there, and so this year held one united conference at DeLeon Springs. Twenty-four states and three foreign countries were represented, with Massachusetts as the second state to Florida. By way of diversion the group was divided into tribes, the Seminoles and the Mohawks. As for the serious results, one of the girls writes: "The conference helped us to know better what we were meant to be, and to realize the powers thrusting themselves upward in our souls. It will help each of us to find his way in the world." On the faculty were Rev. L. A. Gedcke, Dean; Dr. Elisha A. King; Miss Edith Thomas of Foochow, China; Rev. J. B. Root; Rev. Walter Metcalf; Rev. O. D. Ullom; Rev. Victor Chicoine, in charge of the vesper services; Mrs. O. H. Denny, matron and teacher; Rev. Frederic Held, director of outdoor activities; Miss Martha Race, in charge of the dramatics; Miss Carol Cushman, nurse; the bugler, Le Roy Hoyt, is son of the founder of the original Camp Immokalee. Rev. Arthur G. Lyon preached the annual sermon, and Rev. George D. Owen conducted the communion service.

Mealtime at the Comrades-of-the-Way Camp, Grandview, Tennessee.

Foochow Bible Women

By Martha Wiley

Why a Woman's Bible Training School is needed in Foochow, China

BIBLE women are not too many, at least in the Foochow region: One Bible woman to tens of thousands of a population without the least knowledge of our Lord and Saviour, Jesus Christ!

These women are not narrowly evangelistic, but deeply so; not meagerly taught, but specially trained; not antiquated, but at a very efficient time of life.

The Woman's Bible School [Miss Wiley is principal] maintains a course covering eight years; it includes the studies required by the Government, and in addition has a strong Bible course and instruction in homemaking which includes all branches of housekeeping, all kinds of needlework, personal hygiene, and the care of children. Except for one paid servant, the cook, the women do all the work of the School, and many of them work in the garden as a means of self-help, providing vegetables for the School home.

Beginning with the fifth year, the students are given practical Christian work, some for week-ends, some daily, others on Sunday. The greater number of students are widows, brought in from villages by Bible women. The discouraged, the weary of life, those on their way to Buddhist nunneries, widows with children, find a welcome here. Frequently educated men send their illiterate wives here for a time.

Our Graduates

A number of our graduates have taken nurses' training and are scattered here and there, in hospitals, schools, and private practice. The women who go out for definite Christian work do the most conspicuous service.

Mrs. Ngu, the Bible woman at Kuliang, went there when there was but one man in the region, a baptized Christian. That is a specially hard place to work, for it has a summer colony which brings it the extremes of good and bad. In the few years she has been there she has built up a thriving little Christian congregation of sixteen baptized Christians, has sent several of the young people to schools, and has changed the sentiment of many villages to friendliness. Many of the women sent to us by her are now in their home villages carrying on, often the only Gospel center in a large area of heathenism. Miss Walker visited some of those independent workers last spring, taking encouragement and spiritual uplift to them in their desperately hard and lonely places. [See Mrs. Ngu's picture on page 329.]

Mrs. Ngu went through much suffering before she won out. Among other things, a terrible epidemic of smallpox was laid to her charge. Coming to the city she asked one missionary lady to buy serum and another to send her school nurse to vaccinate the people of the district. The scourge was stayed, and again she could enter the mountain homes as a friend.

Five chapels have been vacated by preachers, and the Bible women have taken the responsibility of their work. The number of accessions to church membership each year due to these women show their spiritual power.

The Congregational Woman's Organization keeps from three to five Bible women at work, according to the success of the members in collecting funds. Back of them is always someone to rescue the temporarily dropped worker.

But the Bible women are only a small percentage of the stream of women who flow in and out of the School. Most of the women go back to their own homes, and there they find themselves better equipped to make a home clean and livable and to care for the children. In the words of another: "To see these women and children change from the old hopeless life to a loving, happy, clean one is most inspiring."

One of the signs of this modern age in China is the growing consciousness of the need for more adequate rural work in order to lift the masses from poverty, ignorance, disease, selfishness—into the more "abundant life" which Jesus came that they might have. This new sense of the importance of rural service is something without which the Christian Church will not grow.

—By Guy Thelin

A Daughter of Dorchester Goes to College

Ambition meets opportunity—with the help of the Board of Ministerial Relief

EDUCATIONAL opportunities do not abound on the flat, swampy, steaming coastal plain of Southern Georgia. The ever-present malaria saps individual initiative, while the land is so cheap that the amount of money which can be raised through taxation for the support of public schools is pitiable. Only the most stout-hearted Negro boys and girls attempt a high-school course, while for an orphan to go to college is almost unthinkable. But this is the story of a girl who achieved the seemingly impossible.

The sixteen young people who graduated from Dorchester Academy on May 25 were a happy group, for they had received their diplomas from the only fully accredited Negro high school in a vast area of Southern Georgia. Judged by academic ratings, they had had a better education than was available for the Negroes of such a city as Savannah. But probably the eyes which shone the brightest and the heart which beat the fastest was that of Josephine, for she had received word that the Board of Ministerial Relief and the American Missionary Association were coöperating to make it possible for her to enter Talladega College this fall.

Josephine's education has been secured in the face of most unusual obstacles. Her father was a minister who preached for various Georgia churches from 1905 to 1919, when he was stricken with tuberculosis. His wife had died some time before, leaving him with three daughters: Lucille, aged eleven; Annette, aged nine; and the baby, Josephine, who was then six years old. The father and his family went to live with a widowed sister, who was not in the best of health. The Board of Ministerial Relief became interested in the family at this time, making a disability grant to the father until his death two years later, after which the three children were added to the list of approximately one hundred twenty-five fatherless boys and girls for whom it cares.

The two older girls, Lucille and Annette, were sent to Dorchester Academy almost immediately, while Josephine remained with her aunt and attended a near-by public school. When the oldest girl, Lucille, became eighteen in 1926 she left Dorchester, and the next fall her little sister Josephine entered the Academy, which has been her home for the past eight years. The middle sister, Annette, was compelled to spend a year at the Georgia State Sanitarium because of a strong tendency towards tuberculosis, but returned to Dorchester and graduated in 1930. The older sister, Lucille, is not only maintaining herself but is assisting in the support of Annette and of the aged aunt who has taken the place of a mother to the girls.

"Josephine is smart, conscientious and capable," wrote Mr. J. Roosevelt Jenkins, the principal of Dorchester, a year ago. "She is not only one of the leaders in scholarship, but also takes part effectively in the social and religious life of the institution."

For next year the arrangement is that Josephine is to receive a scholarship of $100 from Talladega College, student aid from the American Missionary Association, and the usual grant from the Board of Ministerial Relief. Together these will provide for her tuition, room, board and laundry. She expects to solve the problem of clothing and books by working—and already has a job in sight.

Shortly after her graduation she wrote: "Dorchester has meant a lot to me. The Board of Ministerial Relief has been both a father and a mother to me, and my heart is filled with gratitude to them that I have been able to reach this milestone. And now with their help and that of the American Missionary Association I shall be able to go to college. This is the greatest graduation gift which a girl could receive."

Backing Up the Laymen

The American Board again takes significant action with reference to the Report of the Laymen's Foreign Missions Inquiry

ON April 10, 1934, the Prudential Committee of the A.B.C.F.M., passed certain votes that reaffirmed previous endorsements by the Board of *Rethinking Missions*, and further revealed the purpose of the Board to coöperate to the limit with other boards and interdenominational agencies in the task of "bringing men and women in every land into vital fellowship with God through Jesus Christ."

The first action recorded had to do with the following principles laid down by the Laymen's Appraisal Commission on pages 325–29 of their Report:

I. *The continuance of missions.* To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself.

But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea. There is real danger lest adherence to aims and methods which impede the communication of living insight may not alone thwart the success of Christian missions, but end their usefulness.

II. *Their aim.* The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase, "Thy Kingdom come." That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this form:

> To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.

III. *Their scope.* The point of central importance is this—there must be first of all a new kind of person as the unit of societcy if there is to be a new society; there is no substitute for the regeneration of the individual units. Nothing can displace, or minimize the importance of, a true and well-qualified evangelism.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ, moreover, *is* evangelism, in the right sense of the word; to the Christian no philanthropy can be mère secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism. We must work with greater faith in invisible successes, be willing to give largely without any preaching, to coöperate wholeheartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, or of medical service, or of art, or music, or literature, or whatever it touches, are higher, not lower, than those of secular performance.

IV. *Their attitude toward other faiths.* The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt, but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest of its own ingredient of truth. The Christian will therefore regard himself as a coworker with the forces within each such religious system which are making for righteousness

V. *The men and women in missions.* The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

The Commission is convinced that a much more crit-

ical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and if feasible, the early years of their service should be of a probationary nature.

VI. *Permeative influence and the wider Christian fellowship.* Christians should count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of each country.

Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

VII. *Concentration of effort.* The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride and lack of coöperative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission boards and the denominations behind them, is imperative.

VIII. *Transition from temporary to permanent character.* A mission, by definition, is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and the training of leaders —to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

IX. *The transfer of responsibility—devolution.* The goal of the mission must be the transfer of its responsibility to the hands of the nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow thorough training of nationals; devolution should be real—not nominal; and gradual—not abrupt.

X. *Administrative unity and coöperation.* The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in place of the complex, costly, and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise.

Its accomplishment will require a hearty acceptance of the general principles that have been laid down, and *a determination to do what is needful without counting the cost of personal and denominational advantage.* If these can be attained, the task of perfecting a plan of unification can be undertaken with assurance; it will take time to accomplish, but it can be done.

The Minute adopted by the Prudential Committee on these principles reads as follows:

Pursuant to the traditions of the American Board and to our immediate announcement when the Laymen's Report—*Re-Thinking Missions*—was published, we have continued the sympathetic study not only of the Report but of the Regional Reports by the Appraisal Commission, and also of the Factfinders' Reports, and have encouraged the study at home and on the field of these principles and recommendations, seeking to solve the problems of their application.

Resolved, that the Prudential Committee accept and adopt in substance the ten general principles laid down by the Appraisal Commission of the Laymen's Inquiry on pages 325–29 of *Re-Thinking Missions* and affirm "its determination to do what is needful toward realizing these objectives without counting the cost of personal and denominational advantage."

Resolved, that we set up a Committee of Five which shall be definitely charged with the development of administrative unity and coöperation on each of our mission fields.

In presenting this statement we invite the enthusiastic endorsement and coöperation of our constituency at home and abroad. We realize that it will take wisdom, courage, patience and prayerful coöperation of the different boards, the missions and the Christian communities on the fields to effect the complete realization of these objectives.

A statement supplementary to the above Minute was adopted May 8, in the interest of fuller understanding of what is involved in the Ten General Principles of *Re-Thinking Missions* and of the seven supplementary volumes of the Laymen's Inquiry. This reads as follows:

1. The determination of our mission principles and policies is *a coöperative enterprise* in which the missions and churches on the field have a vital and increasing share. The full recognition of this principle is essential to sure and lasting development.

2. We recognize and encourage every expression of Christian life, whether connected with the church or not. We also agree with the leaders of the Christian Movement in mission lands in their conviction that the development of *a Christian Church* which shall be *a worthy embodiment of corporate Chrisian life* and an effective agency for out-reaching Christian service is a primary missionary objective.

3. In deep humility, because of the many failures of our present economic and social order to express the Christian ideal, we shall seek to do whatever lies in our power to help in the development of a world order in which brotherhood is the goal and unselfish service to others in the spirit of Christ is the supreme motive.

4. Realizing that the overwhelming needs of the people about them make a valid and inescapable appeal to the deepest Christian impulses of missionaries and national workers, we interpret the accepted principle of concentration in a way to leave room for the natural response to the appeal of sheer human need.

Another vote taken April 10 in line with the Laymen's Report revealed the purpose of the Board to leave no stone unturned in the way of a practical demonstration of its spirit of cooperation. It had to do with joint medical action. The Minute reads in full as follows:

VOTED that the American Board of Commissioners for Foreign Missions invite the American Baptist Foreign Mission Society, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church in the United States of America, and any others who would care to consider the matter, to unite in forming a CENTRAL MEDICAL OFFICE under the auspices of the Foreign Missions Conference and in accordance with the vote of that body January 4, 1934.

Where the "Social Gospel" Sometimes Fails

By Samuel McCrea Cavert*

THOSE of us who are accustomed to emphasize the social significance of Christianity do well to remind ourselves that all our great social problems might conceivably be solved without our finding the Kingdom of God on earth. To realize this is necessary to save us from a dangerous superficiality.

Suppose, for example, that the present unjust inequalities in wealth and income were to disappear (as they have largely disappeared in Russia) because men at last discover that it is "good business" to have purchasing power widely distributed among all the people. Suppose poverty were thus to vanish, all men were to have good houses in which to live, all were to have economic plenty.

Suppose, too, that all our racial frictions were to be overcome (as they have been largely overcome in South America) as a result of following the line of least resistance and adopting a custom of inter-marriage, so that prejudice and discriminations on the ground of color were relics of the past.

Suppose, further, that strife between states was surmounted (as it was surmounted among the American commonwealths that now form our federal union) through the process of finding that tariff walls and policies of isolation and violent conflicts were short sighted and ruinous. Suppose that, as a matter of prudent self-interest, the world were organized for peace and war came to be recognized by all peoples to be as senseless as duelling.

Would this mean that we would then have a society comparable to what Jesus meant by the Kingdom of God?

Not at all! For consider what the quality of our life might still be.

Men might still be living without any vision of the meaning of existence, without any faith in a spiritual order in the universe, without any moral purpose, without any sense of supreme values worth striving for, without any motive of love for either God or man.

Men might be still living on the mere surface of things, still having only a jazz view of life, still inter-

*An editorial in the May number of *Federal Council Bulletin.*

ested only in sensual pleasures, still insensitive to beauty, still deaf to the call of duty, still bereft of any high enthusiasms, still self-seeking, haughty, and heartless, still beset by fear and guilt, still cynical, blasé and disillusioned.

Such reflections should make us realize that our primary concern as Christians is always with the inner life,—always with the faith and motives and attitudes of individual men. If the churches fail here, they fail everywhere; they become "empty cisterns" from which thirsty men draw no living water.

Such reflections should also give us a new sense of what is the distinctive function of the churches with reference to social problems. It is a function that lies at a far deeper level than that of governments, universities, chambers of commerce, labor organizations, or sociological societies. The function of the churches is to give men such an insight into the spiritual meaning of life, such a sense of relation to a Divine purpose, such a passion for Christ-like personality, that they will have profounder motives than other men for building a new society. With such Christian foundations they will struggle for economic justice, not merely because it is good business, but because they have too much love in their hearts to exploit their fellows or to live in plenty while others are in need. They will work for interracial coöperation, not merely because it is practical common sense, but because they find great spiritual values in brotherhood. They will strive for world peace, not merely because war is insanity, but because they desire fellowship with all men as the one family of God.

Book Chat

America—From the Russian Angle

In *Russia Today* (Farrar and Rinehart) Sherwood Eddy draws three pictures: What is wrong with Russia; what is right with Russia; what is wrong with the United States. The Russian experiment serves as a springboard from which to dive into the problems of our own country.

Sherwood Eddy disagrees with the Soviet government in regard to its methods rather than in regard to its aims. He believes we should seek for our people the same diffusion of opportunity and participation in the good life which is the goal of the Russian regime, but that we should do this in a Christian and democratic way. But he leaves in the mind of the reader a tantalizing and persistent question: From the present unequal and unjust distribution of property, can we, without violence and without throwing overboard our Christian principles, arrive at a truly ordered society in which the good of each is the concern of all? The times call for the species of faith which can move mountains.

J. R. S.

The Trail of Life in the Middle Years

The first thing that attracts this reviewer is the beautiful, alluring style of this book by Rufus M. Jones (Macmillan, $2.00). If a theological student were preparing for a "comprehensive examination" covering his seminary courses in theology, homiletics, church history, pastoral care, exegesis, he would do well to read this book just before the "exam."

Dr. Jones here gives, perhaps unwittingly, his own philosophy of life, the way he faces difficulties, solves problems, edits *The Friends' Review*, prepares sermons and lectures, meets criticism. Here and there are flashes of humor: in interpreting the "Second Mile," in Matthew 5:41 he says: "There was a great temptation to wear the pedometer, to measure the mile of compulsion."

Dr. Jones is an authentic guide from the religion of legalism and formulism into the religion of the free spirit. He pays beautiful tribute to John Woolman and his "Journal." It makes you want to read it. He pours a rich spiritual content into the new view of the Bible that historical criticism gives us, into evolution, into mysticism. He interestingly draws the line between the genuine creative processes by which God speaks to us and enters our life, and the "subconscious morbid impulse of a tired man," which generates voices, visions and fears.

The climax of the book is in what he says about God, as truth and beauty and goodness. Life in God gives one a feeling of "at-home-ness" in the universe. And the ability to see and appreciate the true, the good and the beautiful marks man off from the animal and enthrones him a little lower than the angels. The book is a beautiful autobiography of a rare Christian life lived in the setting of the twentieth century.

Alfred V. Bliss

Transformation in Lanao

By Frank Charles Laubach

Who invented the way to teach people to read in one day

AS I look back over the past four years I can hardly believe my eyes. When I came here the atmosphere was tense with apprehension; the Constabulary was having a series of wars with the Moros. There was a sullen hatred smoldering in the hearts of the Moros against the government. Officials were attempting to do little more with them than to suppress every evidence of revolt. People carried guns around with them for fear of sudden trouble.

Four years have passed. Today there is no trouble between the Constabulary and the Moros. The Moros have ceased to glory in their outlaws and are now boasting about their progress in literacy. They mingle with Christian Filipinos and with government officials on terms of good will and mutual coöperation.

If you ask them what produced this change I think that nearly all of them will tell you it was the work of the Mission more than of any other one thing. Indeed, the change would not have taken place if we had not been here.

We have also seen a complete melting away of the prejudices against Christianity so noticeable when we first arrived. The *panditas* or priests of the Mohammedan religion are amongst our most enthusiastic supporters, because they are convinced that we are *not* here to destroy religion, but to improve it; not to be enemies of Islam, but to cement friendship between Islam and Christianity.

Our newspaper, *Lanao Progress*, is gaining a stronger hold among the Moros every day. We are bringing to them all the finest ideals we can find in the world. They have caught the spirit of our effort, and many are working hard in all parts of the province to persuade others to learn to read and to subscribe to our magazine.

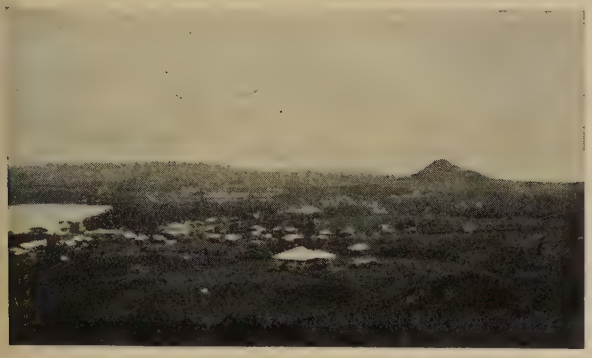
Rural Work in the Philippines

EVEN in the midst of retrenchment the missions of the American Board have been developing new and effective methods of work. Perhaps the most striking illustrations of this are in our approach to the rural problem. An interesting illustration of this is given in an article in the *International Review of Missions* for July by E. K. Higdon, secretary of the National Christian Council of the Philippine Islands.

The experiment he describes was initiated jointly by Dr. Laubach of the American Board Mission and the growing churches which have resulted from the work of the Mission. The latter employ a rural life expert, Mr. Ambrosio Torres, who holds a B.S. degree from the Iowa State College of Agriculture and has had much practical experience in America and in the Philippines. Dr. Laubach uses half of Mr. Torres' time in his work among the Mohammedan Moros. Concerning the other half of his activities, Mr. Higdon writes:

"Mr. Torres joins a group of Christian workers who have a remarkable grasp of the needs and opportunities among rural folk. At the annual meeting of the Mindanao Conference in May, every pastor in his report dealt with actual problems of country people and stressed methods of helping the farmers. The idea of a community-serving church has gripped the imagination of these men. The Rev. F. J. Woodward, field missionary, has for years been vitally aware of rural needs. The Rev. Proculo Rodriguez, delegate to the meeting of the International Missionary Council at Jerusalem in 1928, caught a vision there of helping the common *tao* and at once set to work to make his dream come true. The Rev. Cirilo del Carmen has attended two national rural life institutes and declares that the first gave him a quite new conception of the function of religion. The Rev. James McKinley, principal of Silliman Bible Training School, where pastors for the Mindanao Conference received their education, successfully combines theory with practical field work in barrios and country places. This leadership, reinforced by a fine demonstration at Dansalan, Lanao, of what a church can do for a community, has made the ministry of this region truly rurally-minded."

Lanao Views



DR. LAUBACH'S HOME, DANSALAN

Since this was built twelve other homes have been built near by.

The market place is near the lake at the left. The Dansalan market is a sight no visitor misses.

LAKE LANAO

Hundreds of boats approach Dansalan on market days from various directions. They are of all sizes, some simply dug-out logs, some richly decorated and painted on prows and sides.

THRESHING RICE, LANAO

Rice is the most important article for sale in the market. Because it is so abundant the price is very low.

VIEW OF MARKET ALONG LAKESIDE

Note two mosques in the background. There are mosques about every half mile around the entire lake as each dato possesses his own church. Every color of the rainbow is seen in the clothes of the crowds, with flashes of brass, silver, and gold where gongs and jars and trays are sold.

SCENE AT MARKET PLACE—DANSALAN

The market is the chief social event of the week. It is a busy, noisy institution two forenoons a week. The rest of the week it is deserted.

DUGOUT BOATS AT THE MARKET PLACE

Heraldings

Waiting for the Rural Mind

"Gradually we are being made aware of the comparative slowness of rural thought. By this I do not insinuate that our people are stupid or shallow. I mean quite the contrary. Except in revivalistic groups rural people move slowly towards their major life convictions. It takes longer for a person or an idea or a movement to take root here than in the town or city. This means that pastorates should be of greater length in rural areas than in urban if they are to be equally effective. A rural religious leader ought to possess much patience. For those who know how to wait for the slow ripening of the harvest there will undoubtedly be rich rewards. I suppose that I ought to face the question, Have I the patience?" *From a Western home missionary.*

Religion without the Label

From the *Mirror* of the North China Mission comes an account of a discussion of the relationship of the missionary to groups of people who are not Christians but who are working with a deep sense of responsibility, with the Mass Education Movement as a particular case in point. "It was agreed that in a number of utterances Dr. Yen had recently expressed himself as thoroughly convinced that the religious motive and purpose were highly desirable in any such task as that to which he had set himself. It was also brought out with what earnestness, amounting almost to passion, he had urged upon the Christian leaders present at the Institute how crucially important it is that the Church engage in similar work with every bit of religious devotion which it can muster. It was felt that whereas many of his associates are inspired by a devotion which does not have an immediate religious source, Dr. Yen himself is enough of a prophet to see that in the last analysis a motive which is not fundamentally religious will not suffice. Some people who dedicate their lives to the service of humanity do so because they are more religious than they themselves are ready to admit. Others without any connection with Christianity are by birth and nature potentially far more religious than many within the Church whose absence of social passion so often distresses us. As Christians we have an advantage over secular groups because the spirit of Jesus is the integrating center of all our work. While willing to coöperate anywhere the opportunity is given, if we are to be fruitful we must know what Christianity really means to us and what we are trying to make it mean to others. It is likely that despite whatever sympathetic interest we may have in the devout followers of other religions, practically we are far more concerned here in China with secular groups who are actuated by a genuine spirit of disinterested love. Towards such people we are finding ourselves in the process of reinterpreting such terms as religion itself, or 'the spirit of Christ' or 'the spirit of God,' in deeper and broader ways, perhaps, and with greater significance through a certain shifting of emphasis, than they have ever had before."

Merging More and More

The uniting of two denominations such as the Congregational and Christian is first a matter of awakening in the hearts of the brethren a desire to walk together along a common path, and then the patient re-arrangement of ecclesiastical fences so that this may be done without tripping. And the good humor and mutual consideration with which the latter process is carried out is the acid test of the sincerity of spiritual grace behind the original merger. The biennial meeting of the Southern Christian Convention in Suffolk, Virginia, marked a long step toward "a more perfect union" in the southeast. The Christian churches of Alabama and Georgia asked to be dismissed from the Southern Convention that they might unite with the Congregational churches of their respective states in the usual type of conference organization. On the other hand it was recommended that the Congregational churches of Carolina and Virginia unite with the Southern Christian Convention, which in turn petitioned the General Council "to recognize this Convention on the same basis as a state conference, for representation in and as an integral part of the General Council." It was further recommended that an unincorporated body, the Southeastern Convention of Congregational and Christian Churches, "be recognized as the expression of our common fellowship, and that it be further developed for the promotion of inspiration and the coördination of all our common interests and for the promotion of loyalty to our institutions, both missionary and edu-

cational." Too much praise cannot be given the leaders of the Christian churches in Virginia and North Carolina for their willingness to modify ties rendered sacred by many years and multitudes of associations in order to participate more fully in the life of the united denomination.

Sherwood Eddy Looks Ahead

"Today we are nearing the end of an epoch. We are standing on the threshold of a new era. We are already in the midst of the greatest transition of all history, in the midst of what is still at the moment of writing a non-violent revolution. We cannot put the clock back permanently. Progress will surely come, early or late, by unhindered evolution or by revolution. The new social order must include both justice and liberty. It must embrace, or make room for, the five great achievements of the human race—culture, moral and spiritual insight, law and order, scientific achievement, and, last but not least—that which has hitherto been the missing link of human experience—socialization, social justice, the sharing of the good life by all." The concluding paragraph of "Russia Today" by Sherwood Eddy.

The Beginning of Hampton Institute

In a recent issue of *The Southern Workman*, Secretary George L. Cady has an article on "Hampton Institute and the American Missionary Association," in which he tells the story of the founding of the former institution. "On September 17, 1861, a week-day school of twenty scholars was organized with Mrs. Peake, a very intelligent colored woman, as the teacher. She was not allowed to labor long, for in the next year she died. Her mother was a free colored woman; her father a white man—an Englishman of rank and culture. The Executive Committee could not forbear appealing to the romantic and said: 'That little school was the harbinger of the hundreds that have followed and of the thousands that are yet to come that are to give an intelligent Christian culture to the colored race in America. The spot where that house stood was on the coast where two hundred and forty-one years before the first slave ship entered the line of the American Continent and planted the germ of that baleful upas-tree, so fruitful of woe and blood to both races; and that woman, the representative of both, though by the bitter logic of slavery classed with the oppressed, will be remembered ages hence as the teacher of the first colored school in the slave states that had legal authority and the protection of the national guns. Mrs. Peake and that first slave ship will hereafter be contrasted as the initiators of two widely divergent eras—a barbarism and a civilization.' "

"Catching Up" at Sixty-six

During the past winter the Civil Works Educational Service conducted four adult education centers in the colored section of Chicago's South Side, the largest one being at the Church of the Good Shepherd, of which Harold Kingsley is pastor. At the graduation exercises one of the older students said: "Imagine stopping school in a grammar grade because your family needed even your small earnings to help to buy the bare necessities of life. Imagine your feelings when your more fortunate friends and pals were going on to school, finishing grammar, high school and college. Imagine, then, when the younger members of the family grew up, your opportunity to go to school was restored but you found that there was no place to go. You couldn't enter the grammar grades with the youngsters because of embarrassment and your pride and because most of all you weren't wanted. There was no avenue open, especially if you were in a grammar grade and the only way to get your much wanted training was through a private instructor. But how many of us have the money for that? Just imagine having these hopes and praying for an education for years and not seeing any chance of having your hopes realized, and then, through efforts of President Roosevelt, it is made possible for you to go to school even if you need to begin in your A, B, C's. A chance to go to school with people of your own age when embarrassment will not be as great as it would be with children. These are the things that happened to me and now that the way is opened, I intend to take every subject that it is possible for me to take and even though I am 66 years old, in addition to learning my grammar school subjects, I am taking piano lessons and actually learning to play!"

Where Boys Outrank Girls

"In a land where men are definitely supreme it is but natural that boys should be favored. Daughters are welcome arrivals but they do not call forth the same felicitations as sons. Public schools are more numerous and of a higher grade for boys than for girls, and it is not expected that girls need as high educational advantages as boys. With very rare exceptions, places of responsibility in Japan are all taken by men. These are facts which must be considered if one hopes to influence the future of Japan. So it is inevitable that boys' club work is more highly organized than that for girls.

This, That and the Other

Girl Sold Five Times

Sold on the installment plan by an avaricious father long before she ever reached her tenth birthday, Nkiasy has known no childhood, no happy home life, no joyful expectations, no play, nothing but hard work and disappointments. Mrs. John P. Dysart of Gogoi, Rhodesia, tells her story.

"Failing to pay the second installment, her 'man' soon found himself without his youngest cook, but Nkiasy was not long without a man to cook for. Only a few days passed before several gold pounds changed hands and Nkiasy was passed on to Husband No. 2.

"This happened a third and a fourth time, but before the transaction was closed a fifth time the child ran away and came to our Mission.

"No wonder she cannot force a smile on her unhappy little face! No wonder she cannot believe that the doll which came from the Christmas tree is hers to keep, for no one had ever before put anything into her hands, saying, 'This is yours.'

"She cannot understand the smiles and the happiness around her. Surely there is something mysterious here!

"Nkiasy has set out to find the answer to the mystery."

International College, Izmir

This college in Turkey which was formerly an institution of the American Board, but which has for some time been independent, under its own board of trustees, closes temporarily in August. Says William W. Patton, Chairman of the Board of Trustees: "The Turks are making great progress in education under Mustapha Kemal Pasha, and the recent development of the Turkish Lycees in Izmir makes the carrying on of the College in its present form impracticable. The enrollment dropped to 130 students this year, due partly to local economic conditions and to the improved educational facilities provided by the Government."

A Symbolic Bible

A token of transatlantic fellowship was brought to the Congregational Church of Birmingham, Alabama, from the mother institution in Birmingham, England. Dr. Leyton Richards of the Carrs Lane Church of Birmingham, England, presented the volume to a delegation of officers from each department of the Alabama church with a ceremony made meaningful by a brief address of the pastor, Rev. Arthur W. Dycer. The Bible had been used for fifty years by two famous English preachers, Dr. Robert W. Dale and Dr. John Henry Jowett. Pencil marks showed the parts they used and loved most.

Women's Conference, Northfield

The officers and Association leaders of the women's organizations of the Atlantic coast states held their third annual conference on July 4 in Northfield at the close of the Missionary Conference. It took the form of a panel discussion on the task of leadership with Miss Seabury as discussion leader. A new president recommended increasing the desire for intensive study of program subjects so that church women through the use of Christian public opinion may make a greater contribution in community life.

Friday afternoon the state presidents met, Mrs. R. G. Williams of Florida leading the worship service and Mrs. R. S. Jewett, chairman of the Committee of Women State Presidents, acting as discussion leader for the topic, "The Program of the Average Local Church." Mrs. Erlon M. Richardson, president of the Women's Missionary Council of Maine, was chairman of this conference.

Economic Progress in China

From all the Rev. George W. Shepherd, temporarily a director of the Rural Work Area in Kiangsi, can see, the government is using technically trained men where once it had only politicians, and that simple change is making a great difference. The determination of General Chang Kai Shek to remould the life of the people and his willingness to pay the price himself is at the bottom of all the amazing progress. Subordinates who fail to measure up to the new standards are dismissed with lightning-like rapidity. The

Provincial Agricultural Institute is organizing ten centers for experimentation in animal husbandry; its young men are mostly from Cornell.

"Greater Than a Miracle"

it seemed, to see 4,000 people together with one accord in worship in Bailundo, West Africa; most of them were first generation Christians. The new church was to be completed and dedicated in July. A call was sent out to every registered adult Christian member to give four days of free labor—more than would be needed, but since all would want to help, they were given the privilege of doing so. That meant 11,000 people giving four days' work apiece. "It will be lots of fun during the next six weeks," wrote Rev. Daniel Hastings. He also wrote of taking into the church in the Quipeio division, a hundred miles from Bailundo, 75 new members, and of taking in 124 new members after a series of conferences in Omungo the same week.

To Be, or Not to Be—Baptized

For several years a Brahmin teacher of the missionary group studying Marathi at Mahableshwar, India, has been announcing that he was a Christian Brahmin. He has now come to the decision that he must accept baptism and become one of the Christian caste. The missionaries are not sure that this will be for the best, for he will be thrown out of his caste and the fine influence he has been within it will cease. But he is sure that it is God's will, and in spite of mental and emotional stress, heavy work, malaria, and severe financial strain due to the assumption of a relative's debt, he is radiant, a wonder to all who know him, and a blessing to the cause of Christ in India. Lucille Day has been studying under him.

Amanzimtoti Institute Items

John R. Mott, when visiting South Africa in May, went out to Adams one evening and talked to the Institute students and teachers; his searching remarks seemed directed to each one personally.

Dr. Edgar Brookes, formerly professor in the University of Pretoria and at present influential in the Institute of Race Relations and also working in the Oxford Group, talked at the Institute on personal salvation one week-end, following this up by conferences with individuals.

Thirteen girls and eight boys united with the church and seem very much in earnest. Forty young men and women teach Sunday school classes anywhere from the home school on the campus to places six, seven, even eight miles away. Thus, Miss Caroline E. Frost.

Dr. Mott in Natal

His visit there was altogether successful, according to Rev. Henry A. Stick of the Amanzimtoti Institute, Adams. There was in Durban a two days' special conference of delegates from mission societies, welfare societies, and churches. The subjects discussed were evangelization, coöperation, religious education, the securing and training of new forces. He made two visits to the European colleges, visited Ohlange and Amanzimtoti Institute. One Sunday afternoon he preached to the natives in the largest hall procurable; there were over 2,500 inside and hundreds outside waiting to get in. In the evening he spoke to Europeans. The following week there was a roundup conference at Bloomfontein with about fifty delegates from various centers, Miss Walbridge and Mr. Stick among them.

Dr. Bell as Livingstone

We are taking advantage of Editor Enoch Frye Bell's absence during the preparation of this issue of the Herald to slip in this picture of him made up as David Livingstone, taken by Associate Editor John R. Scotford before the dramatic episode in which he impersonated the great missionary at Oberlin.

Livingstone combined "missions" with "social action" to an extraordinary degree, as he gave his life towards securing the exposure of the slave trade and towards eradicating slavery.

REV. AND MRS. KEITHAHN

"Big Stuff"

After five years as a missionary in India, Ralph Richard Keithahn returned to this country, married, and for nearly two years has been serving as a home missionary in South Dakota in a more or less temporary capacity. Here is how he sizes up his present occupation:

"The 'home missionary' deals in big things! He is never satisfied with 'one' church. If he can care for them he has half a dozen. The horizons are the boundary of his parish. One hundred miles a day in the service of the Kingdom is nothing unusual for him. He is on the frontiers of life carrying on experiments that affect the destinies of the nation. When he calls on the people he often spends an hour in a home. He is all things to his people. He is minister of *the* Church. Lutherans, Catholics, Protestants and 'atheists' come for his ministry. He is helping to produce leaders who become our Watts O. Pyes, our Secretary Wallaces. He lays the foundations for community stability that reaches into the years. He gives leadership to every organization in the community, directly and indirectly. Often he is carrying on the most effective program of 'Americanization' one can find anywhere. He deals with the destinies of the greater part of the human population; the laborer and the farmer. Truly if he is not a giant he ought to be one!"

A Moro Letter

Dr. and Mrs. Laubach of Dansalan, P. I., sent a Moro girl, one of the teachers in their literacy campaign, to the Santol Sanitarium for tuberculous cases in Manila. In a long letter about herself and the sanitarium she wrote to Dr. Laubach:

"I received your letter and it seems to give me much inspires to get well. I am very much delighted to know that we have now a group of fine girls teaching. I hope all of them will do the best they could, so to promote the Literacy Campaign into success.

"A man from the Bureau of Non-Christian Tribes visited me. He told me you wrote to them about me and to look after me. He asked me what medicines do I need for they will spend for it. Not to speak of how thankful I am to you, I am always grateful of your good wishes of me and for taking too much trouble of me, though you are too busy I know.

"Dr. Tripp told me that he once wrote to you telling you that you have sent to Santol the hardest test case, which he hardly thought I would hardly improve or recover. But now he said he was mistaken for I have improved a great deal."

Shaowu

The various pastors in this area seem to be doing village work in a way that rejoices the hearts of their missionaries in Foochow, both for its own sake and as an index of the growing quietness of the countryside. The school at the East Gate church is open with an enrolment of over a hundred. Rev. Charles Storrs is making tentative plans for spending a large part of next fall and winter there.

Religious Education, Paotingfu

In the Paotingfu, North China, field there are ninety organized churches and seventeen villages which have regular worship services. An important phase of the work is the religious education in these village churches. Classes have been held in eighty-seven of them this past year, with a total of two thousand and seventy men and five hundred and thirty-three women enrolled. More than three quarters of that number are under thirty years of age. In the Leaders Training classes two hundred and thirty-five men and twenty-one women were enrolled. From these classes increasingly better material is found for the work in the local churches and classes.

Rural Work, Tunghsien

An agency for rural uplift is the Tunghsien Rural Service Union, a branch of an interdenominational union for the provinces of Hopei, Shantung and Shansi, North China. In this Union ROWLAND CROSS says that he is associated with Jim Hunter, the "man who taught the Chinese hen to lay two eggs where it only lay one before"; with Harry Martin, the rural educationalist; with George Durand Wilder, the authority on everything from birds and bees to Bible; with Alice Huggins, who has been preparing twenty-five Goodrich School girls to conduct six weeks' schools in their home villages this summer; and with ten enthusiastic young Chinese, high school graduates, gradually getting specialized education, and putting vision and reality in this back-to-the-country movement.

Each fall this group conducts ten agricultural fairs reaching about 40,000 people; in the winter a two months' course for "dirt" farmers"; and throughout the spring ten-day farmers' institutes in the villages.

Some Bridgman Academy Graduates

"This next autumn," writes Miss Laura B. Cross from Peiping, China, "Miss Wu Yu Chen, one of our graduates who took her A.B. and her M.A. at Yenching University, and has for some time been in charge of its rural center, is to go to America. She has won a fellowship at the New York School of Social Workers, and is especially anxious to get a chance to see America at work. She comes from a well-to-do city family, but she has made up her mind to work in the country. She has had three years of real experience living in the country, trying to help develop native industries, improve home recreation, make better progress against illiteracy, and give the women more social consciousness. I believe these graduates who go out into this pioneering work are going to save China in the long run.

"Today at the International Women's Club I met one of our 1926 graduates who went to France for six years and is now the wife of the manager of one of the big Peiping newspapers. She says she contributes to the literary section. Women writers are quite popular now, and I believe they have quite a chance to influence the public.

"My brother who has just returned from a meeting of the Methodist rural workers said one of the very promising girls there was one of our Tehchow girls who graduated three years ago. Being a country girl herself who couldn't go on to college, she has thrown herself into the work of helping in the education of country women.

"Another one of our former girls, who recently returned from the world student conference in Java, thrilled our girls with the account of what our students can do in the international movement. She is now working in one of the Presbyterian schools in town, and we are hoping to get her to be our student secretary for our Christian work next year."

Following Up the Work of a Hospital

Although patronized solely by Negroes, Flint-Goodrich is both the newest and the most modern hospital in the city of New Orleans. As a component part of the new Dillard University it receives a portion of its support from the American Missionary Association.

How many hospitals for white people could match the following statements from the annual report of Flint-Goodrich? "Last year the social service workers handled 1,140 cases, and the staff is appreciating more and more the value of the medical social worker as a professional aid. Under our present arrangement each obstetrical, newly born, syphilitic, diabetic and tubercular case is visited in the home by the social worker when the patient fails to keep clinic appointments, or when the physician feels that there is a lack of facilities for adequate care, or a lack of inclination on the part of the patient to carry out the doctor's instructions at home.

This department has also organized mothers' clubs in various sections of the city. It has secured clothing, food, appliances and sometimes food for patients who were in dire need. The women's missionary societies of the Congregational and Christian churches have contributed quite a quantity of clothing which the social service department has given out to needy patients. These societies have also sent in a considerable amount of hospital linens and supplies."

Personals

John R. Scotford has been asked by the committee charged with finding a new secretary for the Commission on Missions to serve as ad interim secretary for the remainder of the year, and he has accepted the position. During this period he will continue as associate editor of the Herald.

Dr. Percy T. Watson, head of the Harwood Memorial Hospitals in Fenchow, North China, has been ordered home by physicians on account of his health.

Rev. Harold Matthews of Tientsin is in Fenchow preparing to take over the evangelistic work of Rev. Elmer Galt, who is coming home on furlough.

Oliver P. Avery, pastor of the church at Rock Springs, Wyoming, received the honorary degree of Doctor of Divinity from the Chicago Theological Seminary in June. This was done partly in recognition of Mr. Avery's distinguished service in Oregon, Montana, and elsewhere, and partly to honor the home missionary group of pastors to which he belongs. At the same commencement his son, Perry Avery, received his degree in course.

Rev. Rowland Cross is taking up the rural and church work in Tunghsien, China, which Rev. William Stelle has been doing, the latter to retire on the field. Mrs. Cross has eight classes in music in Jefferson Academy, a Bible class, and a Junior High Glee Club. In the girls' school at the other end of the compound she has two classes in kindergarten training for the teachers and the normal class. She is a trained kindergartner and also studied music for three years in the Wooster Conservatory.

Rev. and Mrs. Norman L. Rice of Mapumolo, South Africa, are due for a furlough this year. At their own suggestion, they have been authorized to take a vacation of six months in South Africa, instead, as an economy measure. Early in February they left for Capetown to have the advantage of courses in African life and languages at the University there. So their vacation will end early in August.

Lucille Day of Ahmednagar spent the hot season in eight hours a day of language study in the hills in preparation for her final examination at the end of May. Then full-time work: teaching English, religious education, science, in the Girls' High School, supervising the dormitory, continuing to help in the Baby Welfare Organization and in the International Fellowship. In the hills she was director of the choir as in other summers.

Rev. John F. Stearns who taught for some years in the Mission schools at that time in Samokov, Bulgaria (now the independent American College in Sofia), is pastor in Pontiac, Michigan. His father, Dr. Edward R. Stearns, member of the Prudential Committee of the American Board, with his wife and two daughters, has completed a trip round the world and spent a few days in Constantinople.

Miss Agnes A. Wood of Inanda, South Africa, calls "my Parish" that section where she visits Sunday schools, conducts home-making groups, and does anything else that is needed in her free-time week-days. The best she can manage is about four visits a year to each outstation. In one place the Sunday school was about the only opportunity for the children to learn anything at all, yet it was so far she couldn't go there often.

President Donald Hsueh of Foochow College speaking to the seven foreign children in the Foochow compound on one of their assembly days, told them of his three little girls: Ting Mei (which means "born in America"), Ting Ing (which means "born in England" —she was born in British territory), and Ting Hua (which means "born in China"); all three living as one family in mutual friendliness and consideration. "So should we all," said he, "as different nations, learn to live together in the world in mutual helpfulness."

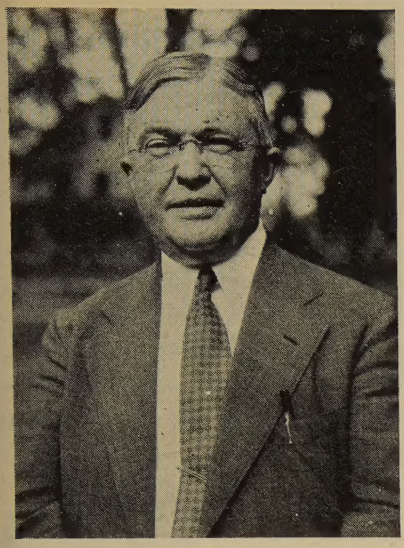
Miss Caroline Goodsell, daughter of Dr. and Mrs. Fred Field Goodsell, is on her way to join her sister, Mrs. Everett C. Blake, in Merzifon, Turkey. She will teach in the school there.

Miss Hazel K. Hoton, R.N., whose marriage is announced on the last page of this magazine, made a unique contribution to missionary service in Adana, so her associates think. Her love for the beautiful in all types of endeavor gave a new setting to many of the efforts for others. She took little castaway waifs into her very life and cared for them with the consideration and constancy of a mother love, and this creative love through years of intelligent devotion wrought a wondrous change in hearts and personalities. They responded without urge to make their ways conform to the atmosphere and environment with which she surrounded them.

Miss Irene Bostrom has completed her three-year term of teaching at the American Junior College, Athens, and is joining the faculty of the High Clerc School in Kodaikanal, India.

Rev. Samuel C. Bartlett of the Doshisha University, Japan, could not attend the reunion of his class—1894—in Andover Seminary in person, but a brief account of his forty years was read there. He and his wife spent the first two periods in Japan—seventeen years—in pioneer evangelism. Their station was an isolated one and they were alone; hundreds came to their home; other hundreds listened to them by the roadside or in village inns. The greater part of their territory could be reached only on foot. The following seven years were spent in the same sort of work in the Hokkaido, where they had associates and travel was easier. Ten years, then, they spent in America on their children's account. Dr. Bartlett after a happy pastorate at Colraine, Mass. and "supplying," was pastor for seven years at Peace Dale, R. I. The Doshisha then called him imperatively. He is chaplain and professor, meeting more than 400 pupils in his classrooms every week and several hundred others in the chapel. Groups in his home bring him into intimate relations with a hundred more, mature educators and others. One of his courses is in the College of Commerce on "What Christianity Is" (as a common sense discipline) and the 377 students are rigidly examined and marked. Numbers of them ask out of school hours for the direct Christian message.

President Albert W. Palmer of Chicago Theological Seminary and Miss Jessie Ames, Director of Woman's Work of the Committee on Interracial Coöperation of Atlanta, were recently added to the board of trustees of Tillotson College, the school for Negro girls conducted by the American Missionary Association at Austin, Texas. Miss Ames is a Texan by birth.



Frederick Wingate Raymond, president-elect of Defiance College, Defiance, Ohio, which has been without a president since the resignation of W. Vernon Lytle in the spring of 1932, comes to his new position with a varied experience. He is a Weymouth, Massachusetts, man; worked three years for the Standard Oil Company before entering college; graduated from Amherst with high honors in 1899; was given his theological education at Yale; served pastorates noteworthy for the emphasis upon religious education in Anderson, Indiana, Hamilton, New York, Proctor, Vermont, Glastonbury, Connecticut, and Oak Park, Illinois; was called in 1931 to the assistant superintendency of Illinois and remained until the financial condition of the conference led to the abolishment of the position in January, 1934; has done much writing for religious periodicals the past three years. An unassuming person whose inherent friendliness is apparent to everyone he meets, he has participated in interchurch and community enterprises wherever he has gone. Defiance College is greatly beloved by the Christian churches, to whom it has given many of their leaders. It is a place where young people may secure the intimate training of a small college at a surprisingly slight expense.

Rev. Edward P. Holton

The many friends of Edward P. Holton were deeply shocked by the sudden news of his passing into the Unseen on June 25. Born at Hillsgrove, Illinois, February 24, 1864, graduated from Amherst in 1887 and from Yale Divinity School in 1890, he joined the American Board Mission at Madura, South India, in 1891, and retired from active service in 1927, taking up residence at Newburyport, Massachusetts, where he died.

In the memory of all who knew him intimately several characteristics are outstanding.

First, he was a man of great physical energy. A successful cross-country runner in student days, he gave that energy without stint in the service of Christ in India. Few missionaries could equal his record for activity, but in the end it wore him out. A pioneer in the use of the automobile in village work in the Mission, he suffered his full share of annoyances from having to tinker over defective machinery on rough roads and in a blazing sun. The writer's earliest personal memory of Mr. Holton goes back to the sight, in 1918 of him arriving at Tirumangalam on foot, tired and perspiring, having left far behind on the road a motorcycle which had "gone on strike!"

Second, he was a "pioneer" in special educational work. There is a criminal "caste" in the Madura District numbering about 100,000 people whose hereditary occupation has been stealing. In the initiation of the successful work now being conducted for their reformation, with the aid of the Government of Madras, Mr. Holton played a vital part. He will also be remembered as the founder of the first industrial school of the Madura Mission, thereby proving at the time that a missionary could do this work and still be a missionary!

Third, his mind was stored with much of the world's best literature. He read widely and continuously. This resulted in a unique vocabulary which made him an interesting and forceful speaker and writer, especially in English. He also delighted in the intricacies of the Tamil language and in its proverbs and their practical application to his work.

Last of all, Mr. Holton will be remembered most for his deep spiritual life as evidenced in the warm, personal friendship which he had, to the very end of his life, with many co-workers, both Indian and American. He bound them to his heart "with hoops of steel." The influence of this friendship, manifested widely in such mission stations as Melur, Tirumangalam, and Dindigul, has enriched permanently the whole Indian Church Council, which now has charge of the entire village work of the Mission. One of his Indian "boys," a college graduate and ordained minister, is today one of the ablest of the younger leaders in that Council's employ.

In the passing of Edward P. Holton the American Board, the Madura Mission and Church Council have lost a great-souled friend. But only temporarily, for such a radiant personality never dies. EMMONS E. WHITE

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The Chronicle

FURLOUGHS AUTHORIZED

June 12. Rev. and Mrs. Loy L. Long of the Marathi Mission, beginning in the spring of 1935.

June 12. Mr. and Mrs. G. Ross Thomas of the Marathi Mission, beginning in the spring of 1935.

June 12. Rev. and Mrs. Norman L. Rice of the South Africa Mission, beginning in the summer of 1934.

June 12. Miss Sarah M. Field of the Japan Mission, a leave of absence for three months, beginning the middle of June.

June 12. Miss E. Loleta Wood of the Marathi Mission, beginning in the spring of 1935.

June 12. Mrs. Edgar M. Flint of the Madura Mission and her sons, David and Maurice, beginning in the spring of 1935 for family reasons.

June 12. Mrs. Emily R. Block of the Near East Mission, beginning in the summer of 1934 for health reasons.

SAILED FOR THE FIELD

July 2. From New York City, Rev. J. A. Reuling and family, returning to the South Africa Mission.

ARRIVALS FROM THE FIELD

June 11. In New York, Rev. and Mrs. John J. Banninga of Pasumalai, South India.

June 11. In Boston, Rev. and Mrs. J. Kingsley Birge of Istanbul, Turkey.

MARRIAGE

June 30. Hazel K. Hotson of the Near East Mission and Roy Edgar Leatherman in Detroit. At home 2681 Burlingame Avenue, Detroit.

BIRTHS

June 8. To Rev. and Mrs. Arthur G. Horton of Council, Idaho, a son, Warren Ford.

June 16. At Mt. Silinda, East Africa, a son, William, to Rev. and Mrs. John S. Marsh of the East Africa Mission.

June 26. To Rev. and Mrs. W. E. Brehm of Hancock, Michigan a daughter, Margaret Ruth.

DEATH

June 9. At Orange, New Jersey, Rev. Theodore A. Baldwin, formerly in the Western Turkey Mission.

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